

The IMPROVEMENT ERA



IN THIS ISSUE—

BEGINNING "THE OUTLAW OF NAVAJO MOUNTAIN"
BY ALBERT R. LYMAN—A NEW WESTERN NOVEL

"THE RETURNED MISSIONARY," BY PRESIDENT RUDGER
CLAWSON—A SURVEY SUMMARY.

OCTOBER, 1936

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THE COLUMBIA BROADCASTING SYSTEM, through KSL, presents the eighth season of the American School of the Air beginning on Tuesday, October 11. The 1936-37 broadcasts of the School of the Air will be heard over ninety stations of the Columbia network, bringing this modern method of supplementary education to teachers and pupils from coast to coast and from the frozen North to the tropical countries to the South of the United States.

1. Helen Johnson, director of the American School of the Air. 2. Classroom scene, with pupils listening and learning by radio. 3. Waiting rehearsal, Gene Leonard and Betty Garde, actors in the School. 4. Typical broadcast. Note actors at microphone, elaborate sound effects equipment.



KSL is proud to release the American School of the Air to listeners in the Intermountain area. It will be heard five days each week from 12:15 to 12:45 p.m. with the following subjects treated: Mondays, History; Tuesdays, Music and Literature; Wednesdays, Geography; Thursdays, Music, Literature and Science; Fridays, Vocational Guidance and Current Events.

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"The Glory of God is Intelligence"

COMING IN NOVEMBER

AS THE PRESIDENT OF THE CHURCH REACHES HIS EIGHTIETH BIRTHDAY "THE IMPROVEMENT ERA" WILL REVIEW PRESIDENT GRANT'S EIGHTY YEARS OF SERVICE AS SEEN BY HIS ASSOCIATES:

- "THE PRESIDENT AND APOSTLE"—PRES. RUDGER CLAWSON.
- "A CHARACTER STUDY"—DR. JOHN A. WIDTSE.
- "PATRON OF DRAMA, LITERATURE, AND ART"—GEORGE D. PYPER.
- "THE BUSINESS MAN"—HEBER M. WELLS.
- "DEFENDER OF THE WORD OF WISDOM"—JAMES H. WALLIS.
- "THE FATHER"—LUCY GRANT CANON.
- AND OTHER FEATURES AND FELICITATIONS FROM HIS FRIENDS.
- ALSO, A PORTRAIT OF PRESIDENT GRANT IN COLOR—A REPRODUCTION OF THE JOHN W. CLAWSON STUDY IN OIL.
- SECOND INSTALMENT OF "THE OUTLAW OF NAVAJO MOUNTAIN" BY ALBERT R. LYMAN. THE STIRRING STORY OF OLD POSEY, THE PAH-UTE OUTLAW, POIGNANTLY AND DRAMATICALLY TOLD BY ONE WHO KNEW THE RENEGADE INDIAN AS IT HAS BEEN GIVEN FEW TO KNOW ONE OR ANOTHER PEOPLE.

EXECUTIVE AND EDITORIAL
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A MAGAZINE FOR EVERY
MEMBER OF THE FAMILY

The IMPROVEMENT ERA

OCTOBER, 1936

VOLUME 39 NUMBER 10

"THE VOICE OF THE CHURCH"

OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS, MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT OF EDUCATION, MUSIC COMMITTEE, WARD TEACHERS, AND OTHER AGENCIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.



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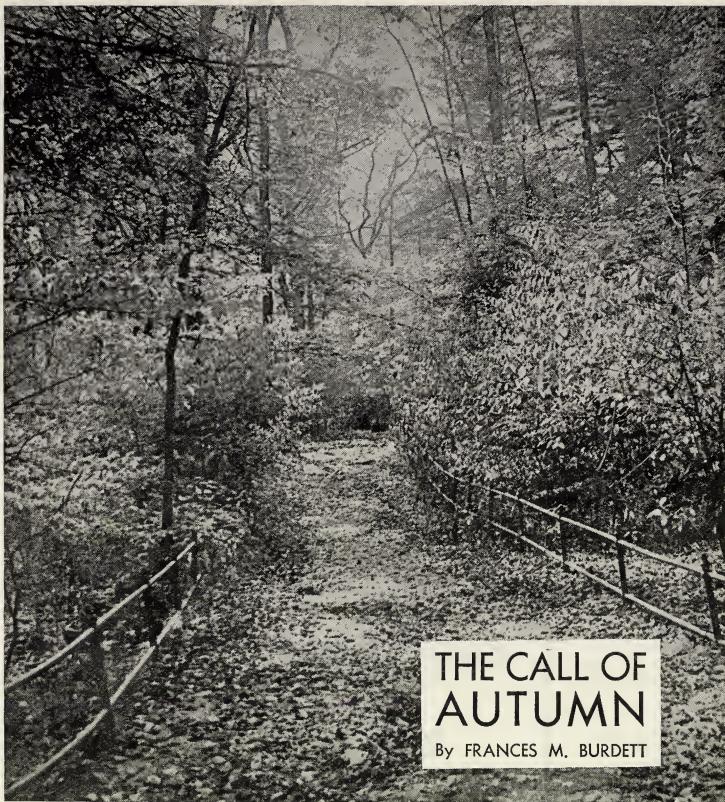
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The Cover

OCTOBER is the month of changing moods and of changing scenery. Leaves, yellow, golden, brown, and crimson, line the walks and cover the ground. They are dramatic enough to make us say with Bliss Carman:

"The scarlet of the maples can shake me like a cry
Of bugles going by."

Photograph by Lionel Green.



THE CALL OF AUTUMN

By FRANCES M. BURDETT

Photo by Lionel Green

NOTHING is so wonderful to me as autumn's sunset light,
As straight across the burnished sky drift flocks of geese in flight;
Such are the scenes that lure me, that beckon me home again.
The yellow leaves on the white bark trees, those sentinels of the glen.
I long to walk in the meadow, where the grass is damp and lush;
I long to climb to the hilltop, where the bright red berries blush,
And there to see, through the purpling dusk, the peaceful lights of home . . .
My world will then be bright again, and never more I'll roam.

CHANGING ATTITUDES TOWARD THE CHURCH

BY
PRESIDENT
HEBER J.
GRANT

"FORTY YEARS AGO THE ONLY CHURCH THAT WAS REFUSED AN AUDIENCE IN THE HALL OF RELIGIONS AT THE CHICAGO WORLD'S FAIR WAS THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, THE ONLY CHURCH IN AMERICA WHICH CLAIMS TO HAVE BEEN ESTABLISHED BY DIVINE REVELATION. HOWEVER, AT THE LAST RELIGIOUS CONFERENCE HELD IN CHICAGO IN 1933 A REPRESENTATIVE OF THIS CHURCH APPEARED AND WAS INVITED TO MAKE A SECOND ADDRESS."

—PRESIDENT HEBER J. GRANT.

FORTY YEARS ago the Moham-
medan, the Jew, the Turk, the
Shinto priest, and every other
religious creed was permitted its
representative to speak in the Hall
of Religions at the World's Fair in
Chicago. The only Church that
was refused an audience in the Hall
of Religions was the Church of
Jesus Christ of Latter-day Saints,
the only Church in America which
claims to have been established by
divine revelation. However, at the
last religious conference held in
Chicago (in 1933) Mr. B. H.
Roberts, who was refused the op-
portunity to speak on the occasion
to which I have just referred, repre-
sented the Mormon Church, al-
though he was suffering very se-
verely and had to go on crutches.
He made an address at that con-
ference, and was requested to make
another.

In Dr. Clinchy's* invitation that
I speak at this institute, he said:

We should like you to tell the history
of the experiences of the early followers
of Mormonism, as they came from the East
to the West. We hope you will include
some of your personal reminiscences.

The Church of Jesus Christ of
Latter-day Saints was organized in
1830 in New York state. The op-
position was so great that the
Church moved to Ohio, which was
then on the American frontier. Our
people built a temple there, which
was undoubtedly one of the largest
buildings in Ohio. Again, the op-
position became so intense that the
people moved to Independence,

*Rev. Everett R. Clinchy of the National
Conference of Jews and Christians, New
York City.

PRESIDENT HEBER J. GRANT, presid-
ing head of the Mormon Church,
was an invited guest and speaker at
the Institute of Human Relations, held
in Estes Park, Colorado, August 7 to
12, 1936, under the sponsorship of
the National Conference of Jews and
Christians. In addition to President
Grant there appeared at the Institute
distinguished national and interna-
tional figures representing the world's
major creeds and social groups.

Of special note was the introduc-
tion given to President Grant by the
Chairman of Procedures at the
Institute, Dr. Frank Kingdon, Pres-
ident of the University of Newark,
New Jersey. That introduction is
reproduced in full on page 589. It
indicates a changing attitude toward
the Church.

Missouri, and they were finally
driven out of the state of Missouri
under an exterminating order of the
governor of the state. Our people
have never been reimbursed for their
lands from which they were
driven.

It would be of interest to you to
know that some years ago I played
a game of golf in Kansas City with
a son of former Governor Crittenden.
He handed me a pamphlet in
which appeared pictures of the
founder of the *Kansas City Star*,
with his wife, and the first Presiding
Bishop of the Mormon Church. Mr.
Crittenden checked off a description
of some of the property in that
vicinity and jokingly remarked, "Mr.
Grant, you are playing on your own
links, as the title stands in the name
of the Presiding Bishop of the Mor-
mon Church."

Subsequently I was asked to
speak before the Chamber of Com-

merce of Kansas City, and I re-
marked that I owned, as President
of the Church, nearly one-half of
Kansas City, but I could not get
possession of it, because under the
law, adverse possession for a cer-
tain number of years gives one a
title. Nearly all the abstracts of
title to land in the eastern part of
Kansas City show the title to the
land in the name of Edward Part-
ridge, the Presiding Bishop of the
Mormon Church.

Later our people were invited to
locate at Commerce, Illinois, where
there were very few people. They
built a city which they called "Nau-
voo, the Beautiful," in which, within
five years, there were 20,000 in-
habitants. Here too they met much
opposition. The prejudice against
them caused them to be bitterly
persecuted, and the Prophet Joseph
Smith crossed the Mississippi River,
intending with a chosen body of
men to explore the Rocky Moun-
tains for a place of settlement and
gathering for the people. About this
time he uttered a prophecy that the
Saints would continue to suffer
much affliction, and would be driven
to the Rocky Mountains; many
would apostatize, others would be
put to death by our persecutors, or
lose their lives in consequence of
exposure or disease; and some
would live to go and assist in mak-
ing settlements, and building cities,
and see the Saints become a
mighty people in the midst of the
Rocky Mountains.

We now have over a thousand
wards and branches from Canada
to Mexico, with a meetinghouse in
each, several of these Church build-
ings costing more than \$100,000.

And we have become a great people, as predicted.

JOSEPH SMITH had foreseen that our people would be forced to leave their homes, and he had started West with a body of picked men to find a place of refuge. But some of the people of Nauvoo accused him of running away and deserting his flock. He thereupon returned to Nauvoo, remarking that if his life was of no value to his people, it was of no value to him. He surrendered to the governor of the state of Illinois. He, with his brother Hyrum Smith, John Taylor, and Willard Richards, was incarcerated in Carthage jail, with a pledge of protection from the governor, which pledge by the way was not kept. On his way to Carthage he said:

I am going like a lamb to the slaughter; but I am calm as a summer's morning; I have a conscience void of offense towards God and towards all men; I shall die innocent, and it shall be said of me—"He was murdered in cold blood."

And that is exactly what he was. He and his brother were killed by a mob on June 27, 1844. John Taylor, who afterwards became President of the Church, received four gunshot wounds and carried some of the rifle balls in his body to his grave.

Brigham Young, as leader of the stricken people, then entered into an agreement that the Latter-day Saints would move to the West. He with others began exploring the country, and the migration began in February, 1846. That winter, after many of the able-bodied men had left, the mob drove the remnant of the Mormon people from their beloved city of Nauvoo. It was a beautiful and populous town of 20,000 souls when Chicago was a mere trading post. The first detachments of the people crossed the Mississippi river on the ice, in the dead of winter, and during that terrible night nine babies were born with no shelter save the rude tents and wagon covers under which their mothers were huddled. No tongue can tell, no pen can paint the sufferings and the hardships of the Mormon people in these drivings from Missouri and Illinois. The people reached Council Bluffs, moved across the river and built Winter Quarters, now a part of Omaha.

In the meantime a state of war had grown out of the difficulties between the United States and Mexico, and a government recruiting

officer was sent to the Mormon camps, near what later became Council Bluffs, soliciting five hundred men for military service to march against Mexico.

The leaders of our people had previously petitioned the President of the United States, Martin Van Buren, for redress of wrongs, only to have the president announce: "Your cause is just, but I can do nothing for you." Yet now five hundred men were demanded from whom? From a people who were being expatriated, a people who had been driven from Missouri under circumstances of indescribable cruelty, a people who had also just been expelled from Illinois in the dead of winter.

Nevertheless, Brigham Young said: "Captain Allen, you shall have your battalion; and if we haven't enough young men, we will give you old men." An American flag was hoisted, recruiting started, and in three days the five hundred men were furnished. I maintain that you will search the history of the world in vain to find elsewhere such an evidence of patriotism! In spite of their expatriation, in spite of the fact that in order to save their lives they had been compelled to abandon and flee from their homes, they responded to the call of their country.

Crossing to the west bank of the Missouri River, as I have said, the "Mormons" established Winter Quarters, and here many log houses were built and a frontier settlement was made. By the way, we are today erecting a beautiful monument, having secured a fifty-year lease of the Winter Quarters burial ground where over six hundred of our Pioneers were buried.

We were very kindly received by the officials of Omaha who granted us that lease.

From Winter Quarters, in the spring of 1847, Brigham Young started with his pioneer company of one hundred forty-three men, three women, and two children, to explore the unknown West, and find an abiding place for his homeless people. I shall not relate the many incidents of peril and anxiety on that memorable trip, which required many weary weeks in traveling from the Missouri River to the Salt Lake Valley, which was then practically an unknown country. Nor was the prospect pleasing when they reached the spot where our chief city now stands.

Speaking of our chief city, many men who have been all around the world have said to me that it was one of the two most beautiful cities they had ever seen. I have always said, "Why not say it is the most beautiful city?"

UPON the arrival of Brigham Young and the pioneers in the valley, "weary and worn as I am," said one of the three pioneer women, "I would gladly go another thousand miles rather than stay in such a desolate place," and another, her sister, echoed the same sentiment. But Brigham Young had said, "This is the place," asserting that he had seen the valley in vision some time before, and that it was the one spot where the Latter-day Saints should locate.

Brigham Young had been taken sick just before reaching the valley, and a small advance company was sent out two days ahead of the main body of Pioneers to look over the country and if possible prepare a parcel of land for planting. They had brought some plows, but found the ground so hard that several plowshares were broken. They then turned the water of a small stream on the parched and baked soil, and on the first day succeeded in planting a few acres of crops. So far as I know, this was the beginning by Americans of that system of community irrigation which has meant so much in the development of the United States of America, a system which has reclaimed millions upon millions of acres of land, and has led to the expenditure of many millions of dollars by the government in reclamation projects in Idaho, Colorado, Arizona, Utah, and other sections of our western country.

Some of the Pioneer company later returned to Winter Quarters. In the meantime the work of outfitting and preparing for the general migration to the West had gone on apace. Large trains of ox teams were organized which required several months to cross the plains to the Salt Lake Valley. My own father had the privilege of commanding one of those companies—the third company of emigrants that went to Utah that first season.

By the fall of 1847 there were sixteen hundred people in Salt Lake Valley. They had already built a log fort with extensions and a number of log houses.

The companies traveled across

the plains usually with three ox-team trains together—each ten miles behind the other, and making about ten miles a day, so that in case of trouble (and they had rifle-men or minute-men in each company) they could signal the rifle-men together to protect the travelers against the Indians. Thus in two days from the time the first company reached the valley, the third company would get there.

Their industry was prospectively to be rewarded with fruitful harvests in 1848, when myriads of crickets suddenly appeared, devouring everything before them. Immigration had continued meanwhile, and now that it appeared that the crops would be utterly lost in spite of all they could do, the people felt that ruin and starvation stared them in the face, because they were a thousand miles from anywhere, so to speak. Unless that harvest could be saved, there was nothing for them to look forward to but absolute starvation. As a people they believed God came to their rescue; that it was in His providence that from the islands in the Great Salt Lake the flocks of gulls came which devoured the crickets. In commemoration of this deliverance there has since been erected a very beautiful monument, designed by a grandson of Brigham Young.

Our legislature has enacted a law prohibiting the killing of gulls; and the birds are so tame they come into our fields, and follow the plowman, to feast on the worms that are uncovered in his furrow.

THE San Luis Valley in Colorado was considered altogether too high in elevation to be of any value for agriculture until a Mormon colony went there and reclaimed this locality. They proved it was a good country for raising crops, notwithstanding the fact that it was seven thousand feet in elevation. As stated, the Mormons were also among the very first pioneers to go into Arizona. There was a great deal of prejudice against them, but it has practically all disappeared. Today there is perhaps a better feeling toward our people in Arizona than in any other section in which they are located. As an illustration of the good will existing there regarding the Mormon people I relate the following: When a novelist by the name of Winifred Graham came over here from England, telling a lot of unconscionable lies about the Mormons, a Senator from

Arizona (Senator Ashurst)—a non-Mormon—stood up in the Senate of the United States and voluntarily and emphatically branded her statements as the falsehoods which they were.

Ex-Governor Hunt (now dead) said that no better class of people could be found anywhere than the Mormons of Arizona, adding that in one respect they were being robbed of between 2,500 and 3,000 per cent of a certain class of taxes in Arizona—because, according to population, they were entitled to have twenty-five or thirty inmates in the state penitentiary, and they had only

one. (Laughter.) Also that we were entitled to 700 or 800 per cent more of the taxes set aside for the support of the insane, being entitled, according to population, to seven or eight inmates in the insane asylum, whereas we had none. (Laughter.)

I related this in the county seat of Apache County on one occasion, and a man who was in the audience stood up and said: "Mr. Grant, that one man was from Apache County—I am the judge here—and he has since been pardoned." I told this to Governor Hunt's successor, who called on me in Salt Lake, and he said: "Mr. Grant, that is true; he has been pardoned."

We ask people to judge us by the standard laid down by our Savior: "By their fruits ye shall know them." Our reputation was equally as bad as the Savior's, and our enemies wanted to kill us, but we escaped.

I was asked to speak on our present aims and purposes. Our aim and purpose is to carry the Gospel of Jesus Christ to every nation under heaven. We have had as many as 2300 missionaries in the field at one time, being sustained at the expense of themselves and their families, without remuneration from the Church.

It has been my privilege to bear my testimony in England, Ireland, Scotland, Wales, Germany, France, Belgium, Holland, Switzerland, Austria, Italy, Norway, Sweden, Denmark; in Canada and Mexico; in the Hawaiian Islands, and in far-off Japan, that I know as I know I live, that God lives. I have approached Him in prayer time and time again, and my prayers have been answered beyond question of a doubt. I know that Jesus Christ is the Son of the living God, the Redeemer of the world; that He came to the earth with a divinely appointed mission to die upon the cross for the sins of mankind. "As in Adam all die, even so in Christ shall all be made alive." I know as I know that I live that Joseph Smith was a prophet of the true and the living God, and that his declaration that we should be driven from city to city, from county to county, state to state, and finally beyond the United States of America, to the Rocky Mountains, has been literally fulfilled.

(Editor's Note: The foregoing reprint of President Grant's Estes Park address, adapted for "The Improvement Era," presents only one phase of the material presented on that occasion. Other excerpts will be published in subsequent issues.)

INTRODUCTION OF PRESIDENT GRANT

At the Institute of Human Relations by Dr. Frank Kingdon, President of Newark University, who gave the keynote address at the Institute and presided over the session at which President Grant appeared:

CERTAINLY, no discussion of majority and minority groups would be complete without a representative of the Latter-day Saint Church, the Church that we ordinarily speak of as the Mormons; and yet so strong are the prejudices that still exist in American life against this organization, that this is the first time in the history of that Church that a representative of the Church has been invited to address an audience such as this.

President Grant has been President of the Church of the Latter-day Saints for eighteen years, and this is the first time that an audience composed of people from India, China, and America have given him a chance to talk about the social implications of the group that he leads so successfully and efficiently, and yet that group has been, as you know, very influential in the affairs of the nation. Some of the men from the state of Utah, belonging to this Church have been amongst those who have been highest in the councils of the nation; so I feel, this morning, that it is somewhat in a spirit of penitence that I ask President Grant to speak.

I, representing the majority groups in America, feel bad that a minority group of this kind should have been ignored, and it is in that spirit and with a deep appreciation of the fine leadership that President Grant has given his own people that I am presenting him to you this morning, to tell you from his own point of view what this movement has experienced and what it means in the great section of the country in which it is so influential.

I have great honor in presenting to you President Heber J. Grant of the Church of the Latter-day Saints.

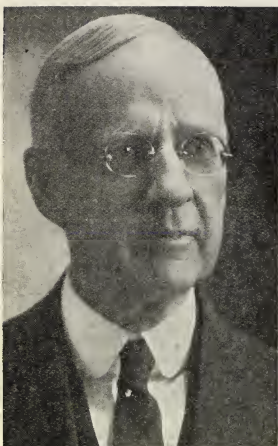


The RETURNED

A STATISTICAL SURVEY

By PRESIDENT RUDGER CLAWSON

Of the Council of the Twelve



PRESIDENT RUDGER CLAWSON

THE RETURNED missionary is the subject of frequent discussion.

Is he faithful to the teachings he promulgated in the mission field? Is he active in Church affairs? Is he able to provide for himself, temporally? From the personal point of view, is missionary service worthwhile?

Such questions come naturally and properly. The missionary system of the Church requires sacrifice by the missionary and his family. He gives two years or more of his time without pay, and he or his family or friends pay his expenses while he is in the field. Leaving aside the proselyting benefit to the Church, is the effort justified in its effect upon the missionary himself?

THE INVESTIGATION

CHURCH-WIDE interest in this subject seemed sufficient to warrant

a careful investigation. Therefore, under the direction of the Council of the Twelve, information was secured during 1934-35 concerning every returned missionary then living. A suitable blank form, sent to the stake presidencies and by them distributed to every bishopric in the Church, called for the name, if possible, of every returned missionary in the ward, his Priesthood if a man, the year and place of his mission; his present record as a tithepayer, Word of Wisdom observer, and officeholder, his Church activity, general influence, business or profession, and present employment.

The bishop signed the filled-out forms, which were then sent for scrutiny, and correction if necessary, to the stake presidency, and signed by him. The estimate of the reported returned missionaries was thus based upon the information and judgment of the bishopric and stake

presidency. As the forms were returned to the central office, the information they carried was tabulated for ease of study. The large number of individuals reported, from widely scattered areas, would overshadow in the total the effect of an occasional personal bias. The results of the survey possess a high degree of accuracy. Tables 1 and 2 show some of the resulting detailed statistics. The vast amount of data could not well be published in full in connection with this article.

NUMBER OF RETURNED MISSIONARIES (Table 1)

CCAREFUL reports had been received from 972 wards when the final tabulation was begun nearly a year ago. These wards reported 19,880 returned living missionaries—17,922 men and 1,958 women. Later, other wards reported more than a thou-



MISSIONARY

EDITOR'S NOTE

SINCE the Latter-day restoration, more than a century ago, the Church of Jesus Christ has been a Church of vigorous proselyting with a missionary system, distinctive and eminently successful.

That this unique missionary system has been good for the Church as a whole is an unchallenged conclusion—but—has come the perennial and oft-repeated question—what of the missionary?

How does he stand in his community?

What is his success in business, in the professions, in the trades, and on the farm?

How do his circumstances compare with his associates who have not filled missions?

How does he stand in his Church—

As a tithepayer?

As an observer of the Word of Wisdom?

As an office-holder?

As an active observer of other Gospel duties, principles, and requirements?

As an influence for good?

This exhaustive and carefully conducted survey of conditions among approximately twenty thousand living returned missionaries, here reported briefly, answers authoritatively the important questions asked about this group of Latter-day Saints.

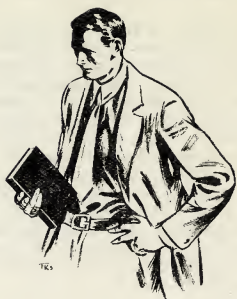
turned missionaries, 73 men, were called into the mission field before 1881, or more than fifty-five years ago. Nearly 60% of the others served between 1906 and 1930. The dates of 15% were not given.

STAKE DISTRIBUTION

THE 21,000 living returned missionaries are scattered over the Church. There are some in every stake and in nearly every ward. The proportion of returned missionaries to the stake population varies considerably. The three highest stakes had more than 7.0% and the three lowest stakes had fewer than 2.0% of returned missionaries of the total stake population. These six stakes, representing extremes, are all in rural localities and under similar economic conditions. The average in all the stakes shows four living returned missionaries to every hundred Church members. The proportion of returned missionaries is often an index to the spiritual leadership of the stake. The variation in stakes of practically the same economic and social environment cannot well be explained in any other way.

OCCUPATION

THE MAJORITY of Latter-day Saints are engaged in agriculture. It was not surprising, therefore, to find that 37.5% of the returned missionaries make their living by farming. However, all other usual pursuits are represented: 16.6% are in business; 9.7% in the professions; 7.6% in the trades; 3.2% in public office; 12.0% are laborers; 6.0% are housewives; 2.4% are retired, and 4.0% are not accounted for. Evidently, the returned missionary finds



his place in the occupational world very much as do other men and women.

PRIESTHOOD (Table 2)

THE LIVING returned missionaries of the Church are classified, on the basis of Priesthood, as follows: 44.0% are High Priests; 25.0% are Seventies; and 30.8% are Elders.

In earlier years outgoing missionaries were ordained Seventies; in later years they have been sent out as Elders. The Priesthood classification, therefore, does not reveal much of interest except that nearly one-half of the returned missionaries have been called into positions in which the High Priesthood is required. This is evidence at least of faithfulness.

OBEDIENCE TO GOSPEL REQUIREMENTS (Table 2)

THERE is no more searching test of a person's spiritual condition, of his faith, than his obedience to the so-called temporal principles of

sand names. Besides, some returned missionaries living outside of the stakes were no doubt overlooked. It is safe to estimate that there are today more than 21,000 living men and women who have filled missions for the Church.

The statements in this writing are based on the first complete number obtained, 19,880; but the names later received if added would not change perceptibly the percentages herein discussed.

The oldest group of living re-

LECTURES AND PUBLIC ADDRESS



THE MISSIONARY LEARNS TO BE MASTER OF PUBLIC SITUATIONS

the Gospel. Tithing is such a principle. The love of material things is rooted deeply in man. If he can part with his material possessions he must truly love the cause to which he gives. The Word of Wisdom is another such principle. Appetites of the flesh govern all men to some degree. Whoever can deny his appetites has won mighty self-conquest. Those who obey these two principles enter into a spiritual realm of joy and power, for every divine commandment has a spiritual equivalent.

Measured by such tests, the living returned missionaries stand high in the Church. This was the first and the chief of the many happy findings of this survey.

Nearly 84% of the returned missionaries pay tithing in full or part or are exempt. This is an enviable record, a pace-setter for the Church far above the Church average and an evidence of the continued Church fidelity of the returned missionary.

An equally splendid showing is made with respect to obedience to the Word of Wisdom, for 85% of all living returned missionaries observe the Word of Wisdom. Clearly the very great majority of them practice today that which they taught so earnestly in the mission field.

ACTIVITY IN THE CHURCH

(Table 2)

ANOTHER important spiritual test is activity within the Church, which usually means sacrifice of time and energy that otherwise could be used in recreation or business. The returned missionary rises to a high level also under this test.

Nearly three-fourths (71%) of

all the returned missionaries hold office in the Church—53% in the wards and 18% in the stakes. This is a high proportion when it is recalled that many are disqualified by age or physical condition. It is of

TABLE 1
NUMBER OF LIVING RETURNED
MISSIONARIES AND YEARS
WHEN CALLED

		Percent
Before 1881.....	73	.4
1881-1885.....	142	.7
1886-1890.....	235	1.2
1891-1895.....	509	2.6
1896-1900.....	1,717	8.6
1901-1905.....	1,430	7.2
1906-1910.....	2,268	11.4
1911-1915.....	1,935	9.7
1916-1920.....	2,002	10.1
1921-1925.....	2,383	12.0
1926-1930.....	3,304	16.6
1931-1934.....	906	4.5
Not given.....	2,976	15.0
Total.....	19,880	100.0

special value in the self-governing Church of Christ, which has no special Priesthood class, to have such abundant use of men and women with missionary experience.

Activity in the Church is possible without holding office, or in addition to official duties. Numerous obligations and privileges of a spiritual character rest upon Church members such as attendance at meetings, work in the temples for the dead, and spreading Gospel knowledge among those not of the Church. The records show that 82.6%, or over four-fifths, of all living returned missionaries are engaged in such general Church activity. This high percentage reflects loyal devotion to the Church by the group of living returned missionaries.

GOOD INFLUENCE

(Table 2)

ANOTHER test, perhaps more subtle than the others, yet very real, may be applied—that of the influence of the returned missionary as he moves among his fellows. This reflects of course the opinion of the bishopric and stake presidency, but since they are in agreement, the valuations may be safely accepted.

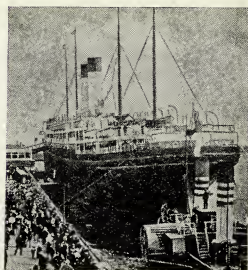
The reports show that 85.4% of the living returned missionaries carry with them a fully good influence, and that 9.5% exert such an influence in part. That is, 94.9% of the body of living returned missionaries exert a good influence wholly or in part in harmony with their missionary ideals. This is a remarkable tribute to the quality of the group and the effect of a mission upon the individual.

EMPLOYMENT

(Table 2)

THE QUESTION of employment is important because the statement is occasionally made that the financial sacrifices made for a mission act as a handicap to the returned missionary in the business of making a living. It was impracticable to secure a correct statement of the financial standing of every living returned missionary, but whether he was employed seemed to answer the above question in part. The survey was made in the depth of the present economic depression, yet the results showed a remarkably favorable condition of the returned missionaries. In the midst of unemployment, 93% of the returned missionaries were fully (71.3%) or partly (21.7%) engaged in remunerative employment. The remaining 7% included 2.8% who were retired, old, or sick,

TRAVEL



THE MISSIONARY SEES THE WORLD

NEW PEOPLE



THE MISSIONARY BECOMES ACQUAINTED WITH PROMINENT PERSONALITIES IN MANY ACTIVITIES. Harry Holland, Campaign Manager of the National Baseball Association, London, chatting with members of the L. D. S. Team.

and also some women supported by others. Unemployment was suffered in reality only by 4.3% of all living returned missionaries during 1934-35, one of the most difficult economic periods in American history—95.7%, nearly 96%, were employed or incapable of employment.

It is not merely by chance that the returned missionary was so favorably placed during the depression. True, he belongs to a somewhat selected class, yet he represents the rank and file of the people, and would be expected to share the common lot in foul weather or fair. It may be justly inferred that his temporal welfare has been promoted by his missionary experience. The experiences of the mission, meeting and dealing with people, steady and persistent labor, devotion to a good cause, have high economic value.

VARYING PERIODS OF DEVOTION

AMONG the many interesting matters disclosed by the survey, was the changing spiritual condition of the returned missionary at various periods of life. The whole group was classified into five year periods from the call into the mission field and their records tabulated for each period.

Missionaries who had been home from their missions less than five

years were most faithful in performing their Church duties. With each succeeding five-year period there was a gradual decline in the observance of Church requirements until the age of about fifty years was

the living returned missionaries were far in advance of the Church average, in every activity studied.

Two conclusions may be drawn from these observations. Men may become so engrossed in the temporal affairs of life that unless they make special efforts they are likely to become less and less active in spiritual matters. When middle life is reached, in full maturity, when they begin to see dimly the end of life, such men return gradually to their religious duties, with regrets for past omissions. Life for the returned missionary is happiest if he retains throughout life the sweet spirit and full devotion of the mission field. The only safe course of happiness is one of steady, unvarying devotion to spiritual as well as to material obligations and privileges.

The other conclusion is equally evident. One error or carelessness may lead to another. A person dare not flaunt one Gospel requirement in the thought that the others will be observed. The findings of this survey show conclusively that neglect of one duty means in the end neglect of others. The group lowest in the payment of tithing were the poorest observers of the Word of Wisdom, were least active in the Church, and exerted the poorest influence, and vice versa. The abundant life is a balanced life, in which all requirements are observed with equal care.

PRIESTHOOD AND FAITHFULNESS

THE OFFICE of Elder is the first ordinarily bestowed in the Melchizedek Priesthood. From the body of Elders are chosen those who are faithful to Church obligations and are capable and fitted to discharge the duties of the more responsible official positions in the Church, many of which require ordination to the

LIFE-LONG ASSOCIATIONS



NEW RICH COMPANIONSHIPS ARE FORMED.

TABLE 2 SUMMARY OF SURVEY OF LIVING RETURNED MISSIONARIES			
Total Number	Percent of Total	Percent of Those Reporting	
Male	17,922	90	90
Female	1,958	10	10
	19,880	100	100
Male			
High Priests	7,847	44	44
Seventies	4,537	25	25
Elders	5,501	30.8	30.8
Not given	37	.2	.2
	17,922	100.0	100.0
Tithing			
Full	10,108	51	51.9
Part	5,253	26	26.9
Exempt	998	5	5.1
			83.9
None	3,140	16	16.1
Not given	381	2
	19,880	100	100.0
Word of Wisdom			
Yes	16,603	84	85.3
No	2,852	14	14.7
Not given	425	2
	19,880	100	100.0
Hold Office			
Ward	10,542	53	53
Stake	3,483	18	18
			71
None	5,855	29	29
	19,880	100	100
Active			
Yes	16,361	82.3	82.6
No	3,429	17.2	17.4
Not given	90	.5
	19,880	100.0	100.0
Good Influence			
Yes	16,792	85	85.4
Part	1,868	9	9.5
			94.9
No	939	5	5.1
Not given	281	1
	19,880	100	100.0
Employed			
Full	14,008	71	71.3
Part	4,235	21	21.6
			92.9
None	1,388	7	7.1
Not given	249	1
	19,880	100	100.0

reached, when a steady increase began, continuing to the oldest group, which almost caught up with the youngest. It must be remembered, however, that at all periods of life,



High Priesthood. It might be expected therefore that among the living returned missionaries, the High Priests would have the best records. This was so. The High Priests were followed by the Seventies, and the Elders. This should not necessarily be so, for every office in the Priesthood is equally sacred and commands the same respect.

The High Priests, among the returned missionaries, paid tithing and kept the Word of Wisdom better than the Seventies, and they in turn had a better record than the Elders. All three groups held ward offices in about the same degree; but the High Priests necessarily held most stake offices, followed by the Seventies and the Elders. All Priesthood groups were reported to exert a good influence, but the High Priests led (97.9%) followed by the Seventies (94%) and the Elders (90%). The lady missionaries led the High Priests in payment of tithing, observance of the Word of Wisdom, and good Latter-day Saint influence; and they were next to the High Priests in holding stake offices—naturally of an auxiliary nature.

EFFECT OF LIFE PURSUITS

IT is often said that returned missionaries who engage in professional or business careers are less active in the Church than are those who make their living in farming or the trades. This view is not borne out by this survey. On the contrary, the professional and commercial group is about the same as the trades and agricultural group in the payment of tithing, somewhat ahead in the observance of the Word of Wisdom, in good influence, and in Church activity. The two groups are about the same in ward office holding; but more of the first group

hold stake positions. There is no great difference between the two groups due to occupation. Since spiritual integrity comes from within, this was only to be expected. A person who blames his occupation for his spiritual condition admits a weakness thereby.

When the 37.5% of missionaries who are engaged in farming are compared with the whole group a notable condition appears. Of the agricultural group 93% are tithers, in full or part; only 1% are exempt. This is the highest record of any one of the larger groups. In Word of Wisdom keeping the farming group is about the same as the professional-commercial group.

INFLUENCE OF THE MISSION

THE PARTICULAR mission in which a person served appears from this survey to have little effect upon his future Church career. Missionaries from different missions did not differ much in their devotion to the Church. Office-holding and general activity and influence appeared to have no connection with the mission in which the missionary served. This would indicate that the missionary spirit with devotion to the Church is found in all missions.

INFLUENCE OF THE STAKE

ALL ARE influenced by leadership. Returned missionaries are no exception. Undoubtedly stake leadership influences the faithfulness of the people. A study of the somewhat complicated mass of figures under this heading leads to the conclusion that the various stakes influence the spiritual life of the returned missionary to about the same degree.

INTERDEPENDENCE OF GOSPEL REQUIREMENTS

IT SHOULD be remarked again that this survey shows that those who keep one commandment are likely to keep the others; that it is very difficult to obey one requirement and to disobey or ignore another. This is only to be expected, for the spirit that leads a man to attend his Church meetings, for example, will impel him to perform his other duties. For the whole group of returned missionaries, the number who paid tithing, kept the Word of Wisdom, and were active in Church affairs were about the same—near 85%. This is a sufficient answer to those who thoughtlessly believe that they can safely disobey certain Gos-

pel requirements and conform to others. Such a practice will soon lead to carelessness in other spiritual duties.

CONCLUSION

THIS exhaustive and carefully conducted survey of conditions among the living returned missionaries, here briefly reported, answers authoritatively the important questions asked about this group of Latter-day Saints.

Clearly, missionary service has a most excellent and lasting effect upon the missionary, from a spiritual and temporal point of view. It is probable that no other group in the Church, of like size, can show greater adherence to Gospel principles, more loyal active service within the Church, better Latter-day Saint influence, and higher success in the temporal affairs of life. In character, the foundation of spiritual and worldly success, in power and willingness to do the work of life, in the realization of the means by which happiness may be obtained, the sacrifices (if they may so be called) of the mission field are fully justified. Probably no better preparation for life's labors exists than a period of earnest, active, devoted service in the mission field. The Church of Jesus Christ of Latter-day Saints is rich in its body of returned missionaries. May they continue to stand as examples of righteous living; and may many of the youth of Zion seek missionary service to bless the world and to benefit themselves and their people.

CULTURE AND CUSTOMS



THE MISSIONARY MINGLES WITH AND ABSORBS THE BEST THE WORLD HAS TO OFFER.



MONUMENT INSCRIPTION

THAT THE STRUGGLES, THE SACRIFICES AND THE SUFFERINGS OF THE FAITHFUL PIONEERS AND THE CAUSE THEY REPRESENTED SHALL NEVER BE FORGOTTEN, THIS MONUMENT IS GRATEFULLY ERECTED AND DEDICATED

BY THE

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

FIRST PRESIDENCY: HEBER J. GRANT, J. REUBEN CLARK, JR., DAVID O. MCKAY.

SCULPTOR, AVARD FAIRBANKS, A DESCENDANT OF PIONEERS BURIED HERE.

By DR. JOHN A.
WIDTSOE
Of the Council of the Twelve

"WINTER QUARTERS"

15

IMMORTALIZED IN STONE

THOUSANDS OF MEMBERS AND NON-MEMBERS GATHER WITH THE LEADERS OF THE CHURCH, AT FLORENCE, NEBRASKA, SUNDAY, SEPTEMBER 20, 1936, TO COMMEMORATE THE EPIC STORY OF RELIGIOUS DEVOTION IN WHICH A COURAGEOUS PEOPLE SACRIFICED LIFE ITSELF FOR THE BUILDING OF A WESTERN EMPIRE WHEREIN THEY COULD ASSURE TO THEMSELVES AND THEIR CHILDREN AND THEIR CHILDREN'S CHILDREN THE RIGHT TO WORSHIP AND THE RIGHT TO LIVE PEACEABLY.

in a prairie grave. They must continue the journey, perhaps to face more hardships; the grave with its memories must be left behind. They stand by the fresh grave, together, looking into eternity.

And now the representatives of Church and State from Nebraska and surrounding states and from the far west have gathered to honor the memory of the men and women who were once ejected by religious intolerance, and radio told the story to America as the National Broadcasting Company released a part of the sacred dedicatory services.

Appearing at the "Winter Quarters" dedication, in addition to the First Presidency and most of the General Authorities of the Church, were Governor R. L. Cochran of Nebraska, Mayor Dan Butler of Omaha, and President Carl R. Gray of the Union Pacific System, each of whom delivered an address. Dedicatory services also included addresses by President Heber J. Grant, President J. Reuben Clark, Jr., and President David O. McKay. Music was provided by a chorus of one

ON September 20, 1936, thousands of members and non-members of the Church gathered at Florence, Nebraska, to participate in the dedication at "Winter Quarters" cemetery of the heroic monument which will immortalize in stone the sacrifice of the men and women who gave life itself for their right to believe and worship according to the Gospel of the Master.

The Winter Quarters monument commemorates one of the most remarkable chapters in American pioneer history and in the history of the world—the fifteen-hundred mile trek between 1846 and 1869, across the then poorly known West, by tens of thousands of people, some driven from their homes, all seeking the right and freedom to worship God

according to the dictates of their conscience.

Six thousand of these emigrants died en route from exposure and travel hardships, nearly six hundred of whom lie buried in the Pioneer cemetery at Florence, Nebraska. To honor and to keep alive the memory of these courageous souls who suffered and died in the cause of religious devotion this monument has been erected.

The monument itself, pictured herewith, is the work of Avard Fairbanks, native-born Utah artist, who is a descendant of Pioneers buried in the Florence Cemetery, and who is now with the Division of Fine Arts, University of Michigan.

The figures on the monument represent a father and mother who have just laid away a beloved child

hundred twenty-five voices composed of P. T. A. units, a railway express chorus, and members of the Western States Mission of the Church, and by a male quartet composed of Earl Martin, Burdett Brimley, Edward O. Platt, and Alvin Keddington, under the direction of B. F. Pulham, sent from Salt Lake City.

Frank W. Asper, Tabernacle organist, presided at the organ, and Richard L. Evans, Church radio announcer, produced and announced the thirty minute broadcast for the National Broadcasting Company, 11:30 to 12:00 o'clock noon, current New York time. This nationwide broadcast was preliminary to the main service, which was not broadcast.

Arrangements for this service, were completed with the approval of the First Presidency by a committee of the Council of the Twelve composed of George Albert Smith, chairman, with Stephen L. Richards and John A. Widtsoe, who were assisted by President Joseph J. Daynes of the Western States Mission.

On Sunday evening, following the morning service at Florence, the scene of activity moved to Omaha, where an L. D. S. meeting was held in the beautiful Joslyn Memorial.

THE STORY OF THE TREK

THE EPIC story of religious devotion commemorated by this monument follows a fifteen hundred mile trail beaten into prairie, desert and mountain, from the Mississippi river to the Valley of the Great Salt Lake. The trail which became a road under the greatest exodus of modern times, crossed the then sparsely settled plains of Iowa and Nebraska, and pushed into the wild, unoccupied highlands and forbidding mountain passes of Wyoming and Utah.

The trek of the Latter-day Saints over this road, by ox team and handcart or on foot, began in 1846 and ended with the advent of the railroad in 1869. The twenty-three years of the story are filled with episodes of unsurpassed human heroism and courage made possible, and sacrifice, suffering and sorrow made endurable, by the living fire of faith.

The Flight From Nauvoo

The city of Nauvoo—meaning the beautiful city—was built, beginning in 1839, by the Latter-day Saints on the east bank of the Mississippi river, in Illinois. It was then

the largest city in the State. Homes of fine New England architecture, surrounded by gardens and orchards, crept up the slopes from the river. Higher up, overlooking city and river, stood a magnificent temple, perhaps the most pretentious building in the state, dedicated to the worship of Almighty God. Outward from the city the plain was fertile with fields of grain and grass. Peace, order and education, industry, morality and love of God ruled the people. It was a smiling land and city, and a happy people.

Then, senseless persecution, suffered earlier in Ohio and Missouri, broke out anew. Through the perspective of time, it appears to have been the old demon of religious intolerance, coupled with jealousy of those who prosper by their thrift. The leaders of the Latter-day Saints, the Prophet Joseph Smith and his brother the Patriarch, Hyrum Smith, were brutally murdered in 1844 by a mob with painted faces from neighboring communities. The exulting rabble added cruelty to murder and invasion to threat. It became evident that the Latter-day Saints, free Americans, could no longer dwell in safety in their own city, upon their own lands. The people must evacuate the city and seek elsewhere an abiding place where they might worship God in peace. The Saints sold all they could, much they gave away, and more was left for the thieving invaders. Things of earth the Saints might lose, but their faith they could not surrender.

The Trek Across Iowa

So began the migration of 20,000 men, women and children from their beloved city through strange and partly unknown territory to face hardships and deprivations never exceeded in the annals of history. Where they were going they knew not, except that Joseph Smith the Prophet had predicted in 1842 that the Saints after suffering much persecution would become a mighty people in the Rocky Mountains.

The first company of refugees left Nauvoo on the westward march on February 4, 1846, followed by successive companies—"camps of Israel"—throughout the winter and spring months, until only a remnant, unable to undertake the hazardous journey, remained in the city. The season proved to be hard; the temperature often fell near the zero point; ice covered the Mississippi; snow and rain, thawing and freeze-



THE INSCRIPTION ON THIS CRUDE, TEMPORARY MARKER AT THE OLD CEMETERY AT "WINTER QUARTERS" TELLS A STORY OF TRAGEDY SCARCELY PARALLELED IN AMERICAN HISTORY. IT READS: "OLD PIONEER CEMETERY. HERE WERE BURIED 600 OF NEBRASKA'S FIRST WHITE SETTLERS. 1846-47. MAJOR ISAAC SADLER CHAPTER, DAUGHTERS OF THE AMERICAN REVOLUTION, 1924."

THE "FIRST WHITE SETTLERS" WERE LATTER-DAY SAINTS WHO HAD BEEN DRIVEN FROM THEIR HOMES THE YEAR BEFORE.

Photograph by John D. Giles.

ing, alternated along the route. The overcrowded covered wagons, the improvised tents and huts, were scant shelter against the rigors of climate. Mothers of delicate and refined rearing gave birth to children in wagon or tent; strong men sickened under the toil and exposure; the weaker ones died; anguished parents left beloved children behind in prairie graves. The misery of the journey was appalling.

Despite such adversities, the caravans moved steadily westward, toward the dreamed-of haven. Their leader, Brigham Young, had organized well the succession of companies. Care was given the sick; the poor were fed; courage was instilled into the fearful; all were kept employed. Around the campfires there were song and story; a brass band played enlivening music; faith in their righteous cause assured them of victory. Sorrowfully they laid away those who perished by the way; but looking heavenward they praised the Lord for the truth and power of His Gospel. They knew that they were divinely guided. One of the travelers, William Clayton,

wrote on the prairie an immortal hymn of hope and cheer, a challenge to fate, known as "All Is Well," which embodies the spirit of these camps of Israel.

The migrating people were obliged to secure life's necessities as they traveled. With money brought from Nauvoo, supplies were bought from the settlers of Iowa, or labor for a few days was given in exchange for grain and meat. Wild game added to their larder; and once large flocks of quail were driven by the wind into camp. At convenient intervals they plowed land and planted grain to be harvested by later companies.

A "City Built Over Night"

Council Bluffs on the east bank of the Missouri river was reached on June 14, 1846. The succeeding companies arrived during the summer and early fall. It was then too late to enter the poorly charted West to find the ultimate destination of the people. Consequently a temporary encampment, called Winter Quarters, (now Florence, Nebraska) was built across the river and some miles north of Council Bluffs. Here a thousand log houses with the necessary mills, workshops and other buildings were erected before January, 1847. In this "city" and its neighborhood were settled for a period most of the Saints, with their wagons and herds of cattle, horses, mules and flocks of sheep, which had migrated from Nauvoo. Schools and churches were provided. Over night, as it were, a city appeared on the prairie. It seemed a miracle!

The Tragedy at Winter Quarters

During the fall and winter of 1846-47 hundreds of the weary, underfed refugees, reduced in physical resistance, were taken ill by a scourging sickness. The conditions of the march had made it difficult to preserve full health. More than six hundred died in and about Winter Quarters, most of whom lie buried

in the cemetery marked by the memorial group.

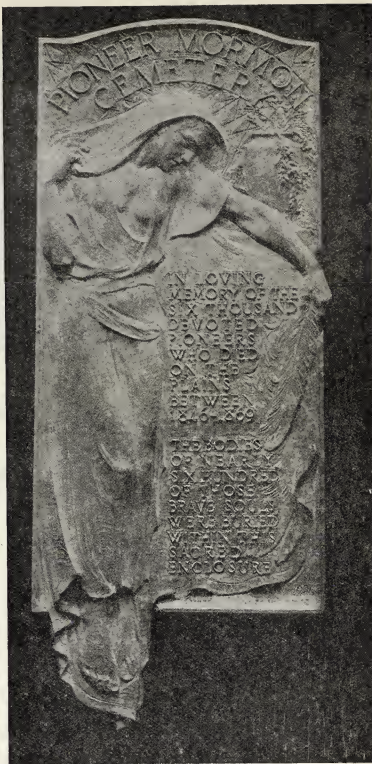
Pushing into the Western Desert

Early the next spring, on April 5, 1847, Brigham Young, with a company of 143 men, 3 women and 2 children, led a pioneer company into the West to locate a permanent home for his persecuted people. On July 24, 1847, he entered the Salt Lake Valley, and declared "This Is The Place!" How the Latter-day Saints built an empire in the heart of the great American Desert is now a commonplace of historical knowledge.

The Migration Across the Plains

In the wake of the pioneer group, the people at Winter Quarters moved westward, company by company, a weary, thousand miles over the desert, into the desert, to establish a civilization and to find freedom for the spirit of man. On this last lap of the journey, also, many a faithful but toil-worn soul was laid in a desert grave, now long since forgotten. These also are held in remembrance by this monument.

Scarcely had the Saints begun to wrest an empire from the age-old desert in the Great Basin of North America, before they sent out missionaries to preach the Gospel to all the world. They, themselves, had found the truth; others must hear it; that was their faith! So from eastern United States, from the lands of Europe, from distant regions of earth, came tens of thousands of converts to "gather" with the Saints in the "valleys of the mountains." Dainty, sheltered women, city bred mechanics, teachers and business men, aflame with zeal for the new-found Gospel, came up the Mississippi, outfitted with ox teams, if they could afford it, with handcars if they could not, and traversed the silent, often dangerous desert, to their land of promise. Extra hard was the journey to these believers from great cities and old civilizations; many sickened and died on the way, some were killed by Indians, all came through the journey sobered by their experiences. The deep wheel ruts of the covered wagons may still be seen on the hills of Nebraska. Pathetic are the brief entries in the diaries kept by many of the emigrants: Brother Brown died tonight; we buried him by moonlight. Sister Smith died this morning; the camp halted while we buried her. Brother



LEFT PANEL ON THE PILLAR AT THE ENTRANCE TO THE CEMETERY

and Sister Jones laid away their baby today. Yet, these companies, like those that fled from Nauvoo, were buoyed up by a faith in God which left peace in their hearts and enabled them to go on rejoicing.

They are in the Keeping of God

Along the "Mormon" trail, from Nauvoo to Salt Lake valley, during the years 1846 to 1869, more than 6,000 emigrants were laid to rest. In their memory and to their honor this monument has been erected. Mortal man can do little more to honor the dead. They are now in the keeping of God. They crossed prairie and desert, toiled and suffered, and laid down their lives, not to win land or gold, but to possess and use eternal truth. Their reward, in the everlasting hereafter, will be exceedingly great.





NAVAJO MOUNTAIN FROM SURPRISE VALLEY.



SOWAGERIE
(POSEY)

The OUTLAW of NAVAJO MOUNTAIN

INTRODUCTION

POSEY, the Pah-Ute, was the last of his tribe to lead a fight against the government of the United States, for whose authority he cherished a warm contempt during fifty-odd years. His first name, *Sowagerie*, means *Green-hair*; he adopted the name, *Posey* in later years, so we shall know him as *Sowagerie*, *Green-hair* or *Posey*.

He was a son of Chee, one of the twelve deserters from the main Pah-Ute tribe. Chee was not a chief, and Big-mouth Mike, his associate, was but a leading spirit among the twelve deserters. The Pah-Utes had no chief, they followed the leading spirits and the most sturdy self-asserters.

The feud began between Tsabekiss, the big Navajo, on one side, and the twelve Pah-Ute deserters on the other; but it narrowed to Posey and his brother on one side with Bitseel the son of Navajo Tsabekiss on the other.

It is well to get in mind from the first that *hogon* or *hogan* (Navajo house) refers to Navajo affairs; and *wickiup* (Pah-Ute houses) refers to Pah-Ute affairs.

These forty years of conflict, as

The Story of Old Posey, Last Pah-Ute Outlaw

By ALBERT R. LYMAN

THE PAH-UTES PREYED UPON THE NAVAJOS—THE NAVAJOS PREYED UPON THE PAH-UTES—AND BOTH TRIBES PREYED UPON THE SAN JUAN PIONEERS OF THE MORMON CHURCH—UNTIL OLD SCORES WERE EVENED UP AND SETTLED FOR ALL TIME. MORE GRIPPING THAN FICTION BECAUSE IT IS BASED ON FACT. MORE THRILLING THAN HISTORY BECAUSE IT IS COLORED BY FICTION.

they concern the Mormon settlements, can be touched here but briefly and only as necessity demands, for it is a story in itself requiring much more space than this story is to occupy.

My personal acquaintance with Posey, the last Pah-Ute outlaw, ran through thirty-five eventful years, though this story deals with but a small fraction of that acquaintance.

It was from the eyes of a timid child that I first saw Posey—he was the wolf of the hills, the robber of the range. Yet at that time he was but one of the lesser thieves in spite of his lofty ambitions.

When I was eleven years old I began making visits to his Peavine camp on Elk Mountain, and I was charmed with the wild freedom of his life: his native accord with the wilderness—his intuitive fellowship with the beauty-dens of the tall timber. His first squaw, Toorah, Poke's beautiful sister, was thought-

ILLUSTRATED BY
FIELDING K. SMITH



ALBERT R. LYMAN
AUTHOR OF "THE OUTLAW OF NAVAJO MOUNTAIN," "THE VOICE OF THE INTANGIBLES," "THE HISTORY OF THE SAN JUAN PIONEERS," AND OTHER WORKS.

ful of me as a child in her mountain home, and because of my interest in her I got into serious trouble for spying too closely on the proceedings when her body was burned at the cave near the mouth of Buck Canyon.

I traded for Posey's invincible sorrel horse, and when Bitseel, the big Navajo found me riding it, he left me afoot. This was one of my introductions to the big quarrel between Bitseel and Posey.

When in great need of help with my cattle I employed Posey to come with his cayuses, to follow the herd, put on the packs, wrangle horses and even to cook. He had eyes to see, keen ears to hear, and a substantial element of ability and integrity on which I could depend when he gave me his word.

As we camped together night after night the wondrous background of his strange career came before me in vivid pictures. From the rude birth-lair of his papoosehood in Navajo Mountain, I caught a gripping vision of thrills and thievery, rousing rackets and remote retreats which made life sweet to him and gave it new charm for me.

When it became necessary to complain against him for stealing my horses, I had to help the deputy sheriff and his posse take him and his squaw by force from their *wicki-up*. Worse still I had to act as prosecutor at the trial which to them looked like an act of personal spite, and it made an ugly breach between us. When he escaped from the officers he took refuge on my cattle-range and sent me word that he was

waiting there to feed me to the coyotes. I had to move out.

In spite of that we became friends again, and were not estranged even when he was fomenting the last big fight. Having known these wild men from my infancy it came rather natural to tolerate and even to love them as a result of our long acquaintance. My home influence from the first had been full of friendliness towards them, and I partook freely of the sentiments of Thales Haskel for whom my admiration amounted to little less than hero-worship. Haskel, the Mormon mediator with the Indians, was a fearless diplomat. He knew the Indians better than they knew themselves, he knew their language and even their thoughts, and he cherished for them a love which most of them had no capacity to return. Haskel planted this love in the hearts of all his friends.

I AM INDEBTED to the generous, big-hearted old Haskel for vision to see that many a civilized community with infinitely greater advantage than Posey's people enjoyed at

Navajo Mountain has given the world much worse men than Posey. I hope the colors in which I have presented him here are not unduly dark.

When Posey's favorite follower, Pahneab, was taken to trial, the Pah-Utes wanted me to plead his cause, and I left my work to see that he had a fair deal. Later on I was one of the guards over Posey's people confined in the school house and then in the bull pen, but that engendered no bad feelings between us.

My closest contact with Poke, the natural leader of the tribe, was when he and his son, Tse-ne-gat, told me what kind of infernal insect I was and what disposition should be made of me, and then compelled me at the muzzle of a gun to pasture the boy's horse over night. The old man's savage threats and uncompromising abuse, while the boy added such insults as his more limited vocabulary afforded, were plainly a father's lesson to his son in the business of robbery. After listening half an hour to all the vicious things they could say in Pah-

POSEY'S HAUNTS IN SAN JUAN COUNTY, BY ALBERT R. LYMAN, AS REDRAWN BY FIELDING K. SMITH.





Ute, Navajo, Spanish, and English. I had quite a new vision of life from their angle.

Another enlightening glimpse of Poke's true inwardness came to me when one of his wolf-like dogs snapped at me and I kicked it in the throat. The dog fell on its back and seemed to be in a death-fit. I had kicked him out the door of a store which I was running, and when I had gone back behind the counter, Poke rushed in, black and silent. Without warning he gripped my right wrist in his left hand and reaching his pistol with his right hand he demanded fifty dollars from the cash-drawer in payment for the dog. He declared he had shot three of the fourteen men killed by the Pah-Utes at Lasal, and he swore he would make quick disposition of me if the cash were not forthcoming. The situation had taken on a rather uncomfortable complexion when one of his little girls who had been watching the big show, told him the dog had recovered. Without another word, and almost in disappointment, he released my wrist and went out.

When Tse-ne-gat graduated from his father's private school of crime, he set a brand new pace for cussedness in San Juan. When he was tried in Denver for the murder of Juan Chacon, a Mexican sheepherder, I listened to all the evidence, being a witness for the prosecution. During the few troubled years of rotting disease which Tse-ne-gat survived after that trial I saw him often and heard what he thought of Uncle

Sam's power in general and courts in particular. It is doubtful that the tribe ever brought forth a worse man than Tse-ne-gat, and yet he was yellow to the bone.



EL CAPITAN, NEAR WHERE MITCHEL WAS KILLED

Poke held a peculiar claim on my admiration. He was tyrannical and bearish, he had killed eight or more men, and had about as much respect for the rights of men as one wolf has for another. Yet he had standards to which he held, he had rare native ability and the unusual magnetism of leadership which commands respect without kindling the first glimmer of love.

Posey was by no means naturally bad. I hope I have shown here that he was deceived and misled in the

fight which made him notorious. His last struggle was by no means in vain; it proved to be the turning point in the history of the tribe. Since then, and not before, the children of the tribe have been made to attend school, and they are becoming a new and interesting generation.

CHAPTER I

NAVAJO MOUNTAIN

A DOZEN mounted Pah-Utes followed the winding trail through the dust and the shade of the desert south of Clay Hill. In the early twilight of that September day they stopped on the bank of the San Juan River to water their thirsty ponies, and then they crossed through the low current to the Navajo country on the south side. West of them, as the shadows deepened, the rugged outline of Navajo Mountain cut off the last glimmer of day, and they followed a dim trail on and on into the night.

"*Pikey, tooish apane,*" (Come on, hurry up) urged Mike, their leader, a short, thick man with massive neck and ponderous mouth. "Hurry up, or the sun will be shining before we get there. Why so slow? Any of you want to go back?"

"*Nene kotch,*" (Not I) swore Chee, his pony's head bunting the tail of Mike's cayuse.

"*Nene kotch,*" echoed ten others with emphasis, and they whipped on with new speed into the darkness.

In spite of their haste, the sun *did* shine before they got there; but while it was young and small on the broken profile of that eastern horizon, they saw the coveted prize before them. This prize had lured them into four days of hard riding from their *wickiups*—four long days and then one long night in the saddle.

With excited whispers they contemplated the prize as it moved along a trail in the canyon below them: "*Soos, so-use, wi-une, pi-une, watso-wi-une, nava-ga-une,*" they counted up to thirty; thirty horses—blacks, pintos, buckskins, and then—then a white, snorting stallion carrying a man.

That man? That man on the white stallion—what about him? He was a Navajo, and he would fly to old Tsbekiss the big Navajo and the whole neighborhood would rise like a whirlwind.

"We'll kill 'im," Mike, the Pah-

Ute leader announced in one fierce grunt.

"No," objected Chee, "take 'im with us."

"Take 'im with us," echoed the ten others, and Mike yielded to the majority.

According to a careful plan they rode out one at a time with wide, fawning smiles to the Navajo on the white stallion, and when he showed alarm at their numbers, they grasped the white stallion's bits, and seized the hands of Tsa, the Navajo. Then they stripped him of every weapon, even to the knife at his hip, ordered him to go with them and to make no noise.

Ten of Indian Mike's Pah-Ute followers rounded up those thirty head of horses and rushed them back into the hills towards the ford on the San Juan, while Mike and another Pah-Ute held Tsa the Navajo on his white stallion and forced him to ride near the heels of the flying band.

Into the clear morning air rose the dust of this headlong retreat, and a Navajo shepherd girl saw it and ran to the *hogon* of Tsabekiss, the big Navajo. *Tsa* means *rock*; *Tsabekiss* means *Rock's brother*. When Tsabekiss heard that he was left afoot and that his elder brother was captured or killed, he ran to his Navajo neighbors for help and for horses. They took up the deeply-cut trail, with the thieves, whoever they were, a good hour ahead.

Big Navajo Tsabekiss rode a buckskin mare, tough as the greasewood on which she had subsisted from colthood, and behind him thundered ten other Navajos in a fury, sworn to rescue Tsa or avenge his blood at the cost of their own.

Down the rocky, sidling trail the marauding Pah-Utes rushed their lathering band—clattering hoofs, splatters of blood from torn and bruised feet. They trod on each other's heels and jostled violently through narrow passes in feverish hurry, with Tsa, the captive Navajo,

on his white stallion riding between his two guards close behind.

And down the same rocky, sidling trail with quick roar of beating hoofs and muttered curses rode the eleven Navajos, whip and spur, the stalwart Tsabekiss in the lead, his pent wrath fairly hissing between his teeth, "*Chinde! Clizh bekygie.*" (Devil, snake-skin.)

"*Clizh bekygie!*" echoed the ten behind him, and with no horses to drive they gained on the toiling outfit ahead. Up hill and down, with merciless urge, they drew nearer and nearer till they saw the jostling outfit on a rocky hillside just ahead.

"*Tahallo!*" (Wait) ordered Tsabekiss, in terror; "We are riding into an ambush—we must get out to one side."

A HEAP of stones in a dry, silent region marks the only place where four states of the Union corner together. This is known as Fourcorners. Walk around this heap and in five seconds you have



QUICK WITH PREMEDITATED ACTION
MIKE SNATCHED MITCHELL'S PISTOL FROM
ITS HOLSTER AND SHOT HIM THROUGH
THE HEAD.



PRAIRIE COUNTRY AND BALD ROCK SOUTH OF NAVAJO MOUNTAIN.

traversed the states of Utah, Colorado, New Mexico, and Arizona.

In 1860 this wilderness point stood far beyond the wild frontier of civilization. To the northwest lay what is now San Juan County, Utah, a rugged, broken area about the size of the state of New Jersey.

It was the heritage of a thousand Pah-Utes, a degenerate offshoot of the big Ute tribes of Utah and Colorado. The name *Pah-Ute*, was given originally in reproach by the Utes when the ancestors of these degenerates failed to join the main tribe and face the danger in the uplands, but stayed in their camp down by the water; thus they became *Water-Utes* or *Pah-Utes*.

These Pah-Utes of San Juan stubbornly refused any government-appointed reservation. Descended from a long line of fighting ancestors, they insisted still on making their own laws with complete disregard, if not really with pronounced contempt, for the century-old United States.

They proved themselves more than a match for the twenty thousand Navajos across the river to the south, for they had nothing to lose, and every clash had the lure of easy gain. Besides their superior trickery and cunning for profitable war, they could disappear among the rocks of their chosen haunts like rats in a lumberyard.

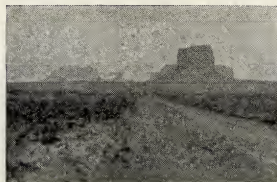
The San Juan River separated the two tribes, serving as a barrier of defense or a safety base of attack in the frequent collisions between them.

A hundred and fifty miles west of Fourcorners is Navajo Mountain. In 1860 it was the most far-away place in the whole Southwest, and it is the most far-away still. For eleven years it had been United States territory without being changed in the least degree by United States government. Pre-historic liberty reigned supreme in all its caves and hogbacks. The men hiding in its canyons or hunting its rugged uplands followed their own sweet will, unmindful of any

standard prevailing beyond their saw-tooth horizon.

The old Navajo Mountain is the center of distance and barriers last of all to be penetrated by modernisms. Whatever goes out from that heart of remoteness is sure to be adverse to law and order and may be expected to return in haste seeking protection from the penalty of violated conventions.

The coming of white men to the western mountains disturbed various Indian tribes, and the Pah-Utes had to draw in somewhat from the wide range of their former operations.



MONUMENT VALLEY LOOKING NORTHEAST. THE SMALL MONUMENT BETWEEN THE TWO LARGER ONES IS WHERE MYRIC IS SAID TO HAVE DIED.

Crowded a little more closely together, they had to split privileges with greater frequency or reduce their numbers to fit a more narrow territory.

These trifling limitations bred discontent in the mutinous dregs of the tribe, and they rebelled at the division of things. From this mutinous element a dozen "soreheads" sulked apart, wanting to do things for themselves and find better fortunes than the tribe had allotted. With this ambition these Pah-Ute renegades planned to rob Tsbekiss the big Navajo of his fine horses, and they had approached near to the ford of the San Juan with their plunder when they saw the big Navajo and his furious posse hot on their heels.

Ahead of them the trail led through a narrow cleft to a high rim, and taking it all quickly into account, Big-mouth Mike, the Pah-Ute renegade leader, had ordered no ambush

as the Navajos expected. Instead they dragged their captive Tsa from the back of his white stallion, and released him, leaving him to dodge their hoofs and stagger limping back over the sharp rocks, while the twelve Pah-Utes followed their thundering band of stolen horses through the narrow cleft.

On top of the rim they waited under cover, shouting shrill warning to Tsbekiss and his Navajo men not to come nearer. "We'll put arrows in you clear to the feathers," they yelled, exulting in their security; and they mocked at Tsa while he staggered down the rough trail to the other Navajos.

The big Navajo and his men saw no way around, only as they might go miles off to the right or the left, which would give the twelve Pah-Ute thieves ample time to reach the San Juan River and make good their escape. "Chinde! Clizh bekgyie!" called Tsbekiss in loud desperation, "We'll see you again."

When the Navajos turned slowly and unwillingly back the way they came, Big-mouth Mike and his victorious Pah-Ute gang hurried away to the ford, and on Northeast to

(Continued on page 638)

CLIFFS NEAR BLANDING, UTAH.



THE PARADISE OF THE PACIFIC WELCOMES THE LEADERS OF M. I. A.

By ALBERT
E. BOWEN
General Superintendent
of the Y. M. M. I. A.

OUR VISIT to the Paradise of the Pacific as official representatives of the Mutual Improvement Associations would not have become a reality except for the insistence of President Ralph E. Woolley of Oahu Stake. He was visiting in Salt Lake City on other Church business and reminded the First Presidency that even though Hawaii is far distant from the mainland, the members of the Church in Mid-Pacific are faithful and eager to share equally in the good things of the Gospel, and urged the sending of representatives to help the newly appointed M. I. A. officers in setting up the work of the organization.

The result was that President Ruth May Fox and I (my wife accompanying me) found ourselves aboard the *S. S. Moloka* which left San Francisco on August 8, and sailed into Honolulu Harbor the following Thursday, August 13, to the strains of "Aloha Oe" played superbly by the Royal Hawaiian Band which thus delightfully bids welcome and adieu to each incoming and departing ship. Our own party was greeted by representatives of the press, President Woolley and wife, President Bailey of the Ha-

MUSIC, DANCING, AND FEASTING—WITH THINGS OF THE SPIRIT GIVING BENEDICTION—MARK HAWAII'S FESTIVE GREETING TO THE LEADERS OF YOUTH IN THE CHURCH.



A NIGHT VIEW OF THE L. D. S. TEMPLE AT LAIE—"MORE IMPRESSIVE THAN ANY OTHER BUILDING ON THE PACIFIC."

waiian Mission and wife, a party of Church members and other friends who gave us our first introduction to Hawaiian hospitality, which is all that one hears about it—and more.

Arrangements had been made for Sister Fox to stay at the home of Brother Fred E. Lunt of the Oahu Stake High Council, and the Bowens were taken to the home of President Woolley. Here tropical luxury and prodigal hospitality were afforded with such easy informality that one was scarcely aware that he was being sumptuously entertained, things happened so naturally and with such grace and unassuming good taste.

A commodious and beautifully situated lanai (porch) extends along two sides of President Woolley's home, overlooking an expansive garden of profuse tropical growth. It is here, in the imperishable beauty of outdoor Hawaii, that most of the living is done in summer—and it is nearly always summer.

Soon after the evening meal was completed toward the close of our first day on the islands, friends began to drop in—members of the Church from here and there, appar-

THE official visit of Superintendent Albert E. Bowen of the Y. M. M. I. A. and President Ruth May Fox of the Y. W. M. I. A. to the Oahu Stake Conference, August 15 and 16, marks the first official visit in the history of the Church of an auxiliary head to a regularly scheduled conference of an organized stake outside the confines of continental America. The members of the Church in Hawaii urgently and persistently requested their presence, through Stake President Ralph E. Woolley, and the Church in Hawaii opened its provident and hospitable arms to give much and to take much from these executive heads of the Mutual Improvement Associations during their sixteen-day stay on the islands.

AT THE "GEORGE Q. CANNON" MONUMENT IN HAWAII. LEFT TO RIGHT: LUCY GATES BOWEN, SUPERINTENDENT ALBERT E. BOWEN, PRESIDENT RUTH MAY FOX, AND PRESIDENT OF THE MISSION, W. FRANK BAILEY.



ently uninvited, but socially congenial. Without formality, conversation was suddenly halted by the strains of ukeles and beautifully blended voices drifting through the gathering dusk from the garden—a chorus of Hawaiian M. I. A. girls had come to serenade us with their native songs, possessed as they are

of a charm all their own. Having finished their impromptu singing, other voices were heard to come from the garden—the voices of young men, also thoughtfully interpreting the music that belongs to the islands. And then these two groups joined voices and with their singing and charmingly graceful dancing delightfully entertained the assembled company until late into the tropical night. Such was the end of our first day in Hawaii.

WITH characteristic efficiency, the Hawaiian stake and ward authorities had organized their personnel and their meetings, so that the conference, which was conducted



THE "M. I. A. PARTY," OVERLOOKING KILAUEA

much as it is on the mainland, proceeded with dispatch and admirable effectiveness. The Saturday evening meeting and social in the commodious chapel at Kalihi attracted in the neighborhood of three hundred people. At the Sunday meetings the numbers increased, and devotion and sincerity in matters of Gospel concern were everywhere in evidence. The usual three general sessions were held on Sunday with specially arranged smaller gatherings between times.

The press had generously advertised the conference meetings, especially that of Sunday evening. The response was generous, aided perhaps by the announcement that Lucy Gates Bowen would then sing, and the chapel that normally accommodates perhaps six hundred was crowded inside and out by perhaps some eight hundred on this occasion. The work of the Hawaiian choir of more than two hundred voices was also an outstanding feature of the conference. We doubted as we heard its rich and soulful interpretations of the songs of Zion and other fine religious expressions,



WHAT I FOUND IN HAWAII

By RUTH MAY FOX
General President of the
Y. W. M. I. A.

I FOUND laughter,
Joyous laughter,
Like the ripples on the water
When the sunbeams glint the sea.

I heard music,
Glorious music,
Floating gladly on the air.
Songs that lighten pain and sorrow,
Songs that everyone may share!
Music tender, low, and sweet,
Music gay for dancing feet,
Strains that rouse the voice to cheers,
Strains that melt the heart to tears.
Sing, sing, your songs of ecstasy
And sing one tender strain for me.

I saw dancing—
Dark eyes glancing
In the evening's mellow glow.
Dancers swinging,
Arms upflinging,
Swaying gently to and fro;
Tripping feet, expressive fingers
Disclose a rite that dimly lingers.
O the joy of youthful dancing
When dark eyes are slyly glancing.

I found flowers everywhere.
They weave them into garlands fair,
Throw them proudly round your neck,
And, not content, your hair they deck
With gorgeous oleanders,
Fragrant flowers of every hue,
From flaming red to dainty blue.
The splendid cereus, snowy-white,
Blooms once for you, that once at night.

There are the golden shower trees
Flinging their petals to the winds
In generous abandon.
The royal palms, so straight and tall
With kingly pride looks over all
The land as if to say,
"Look up to me—I lead the way."

And I found friends—
New friends—true friends
Whose hearts were warm as a summer's day,
Whose handclasp like a heavenly ray
Drew soul to soul
In bonds of sympathetic love
Which comes alone from the throne above
Aloha nui (I love you much)
For kindly words and friendly touch.

if it has an equal, numbers considered, on the mainland, for sheer beauty of musical emotion.

To these meetings there was perhaps given an added touch of solemnity by the death of Sister Jeanette Hyde in the meetinghouse on Saturday afternoon as she sat with the Relief Society sisters in their conference, instructing them in their duty and the technique of its performance. A touch of sadness there was, but no gloom. Such a glorious going out of a light, indeed, left no place for gloom.

The esteem in which she was held was evidenced by the heart-felt tributes paid her by the native Saints in the Relief Society session of the Sunday conference. The President of that organization, Sister Salm, who, incidentally, is a graduate of the Kamehameha school for girls and formerly an instructor in one of its departments, incorporated into her beautifully phrased encomium this exquisite poetry from the Proverbs:

"Who can find a virtuous woman? for her price is far above rubies. . . .

"She is like the merchants' ships; she bringeth her food from afar. . . .

"She girdeth her loins with strength, and strengtheneth her arms.

"She perceiveth that her merchandise is good; her candle goeth not out at night.

"She layeth her hands to the spindle, and her hands hold the distaff.

"She stretcheth out her hand to the poor; yea, she reacheth out her hands to the needy. . . .

"Strength and honor are her clothing; and she shall rejoice in time to come.

She openeth her mouth with wisdom; and her tongue is the law of kindness. . . .

"Give her the fruit of her hands; and let her own works praise her in the gates."—From Proverbs, 31.

During the remainder of our sixteen days' stay we held meetings at Laie on the Island of Oahu, Waimea



SUPT. ALBERT E. BOWEN AND MRS. BOWEN ON THE TEMPLE GROUNDS IN LAIE.



FERN FOREST, HAWAII NATIONAL PARK

and Hilo on the island of Hawaii, and Wailuku on the Island of Maui.

Our meeting at Laie was held in the self-same meetinghouse in which Sister Bowen, during nearly five happy years of her childhood, attended Sunday School and other Church meetings and listened to the teachings of such men as President Joseph F. Smith, her own father, Jacob Gates, Harry Dean, and others. Here she learned the notes on the ukulele and learned to sing songs in the Hawaiian tongue, the repetition of which brought joyous beams to the faces of the audiences where we held our several meetings. So much of the language did she retain and so easily did she fit into the customs of the land that she was forthwith accepted as a *Kamaaina* (old timer) as distinguished from the *malihini* (stranger).

Here we were overnight guests of Bishop Frank Woolley and his charming wife, Hattie, who studied with the writer during his teaching days at Logan. In the morning Sister Bowen lived over again the days of her childhood as we wandered to the site of the Sugar Mill where she carried to her father his daily noonday meal, picked pomegranates from trees growing by the side of the little house he built for his family, swam in the ocean where daily they all went for their bath, snapped pictures of the loved old meetinghouse now on a new site, having yielded its former one to the exquisitely beautiful temple, the pride of Hawaii, a jewel in a setting of unsurpassed tropical beauty. So far as man-made structures are concerned, it has no equal in the islands.

says: "More impressive than any other building in the Pacific is the Mormon Temple at Laie, Oahu."

The trip by airplane from Honolulu to the island of Hawaii afforded an experience not to be forgotten. Our plane skirted Molokai, passed over part of Lanai, landed at Maui whence it took off again for Hilo. Much of the time we were high above the clouds which hung below us in form like billowing mountain peaks with intervening eiderdown valleys. Always far below were the sparkling waters of the blue Pacific. As Sister Fox expressed it, "the world was upside down." Beneath us were the clouds and far, far below them the blue water appeared as the vaults of heaven.

From Hilo we drove hour after hour through fields of sugar cane which spread from the water's edge up the mountain slopes, till finally, we entered the Parker ranch at an elevation of three thousand feet or more. This ranch is said to comprise 750,000 acres and to be the largest ranch in the world devoted to the breeding and raising of pure-bred cattle. President Bailey was our capable guide and here in the heart of that great ranch at Waimea he had called a meeting of the Elders and Mutual Improvement Association officers of the district who gathered from distances up to forty miles. It was a heartening thing to see their unfeigned devotion and their eagerness for the help that would aid them in doing a good job.

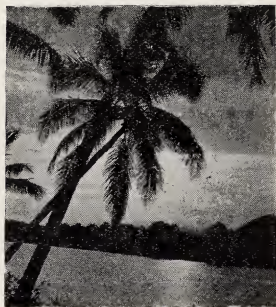
In all the islands only the world-famed Kilauea was unkind to us. It sullenly refused to belch forth steam or to light up its hidden fires or to roll about its usually turbulent mass of molten lava. Instead it showed us only its monster crater bottomed by apparently cold black mud. Even its disabbling obduracy, however,

could not prevent our enjoyment of the miles of fern-lined drive from the mountain down to Hilo. One old crater in particular was filled with such a growth of lacy fern trees—literally they were trees—as one's imagination would never picture.

More kindly by far was Haleakala on Maui which has an elevation of 10,000 feet gained in a distance of about thirty miles. We set out at three in the morning to see the sunrise famed far and near for its transcendent beauty. As we attained the summit clouds came drifting in, obscuring the great crater and dashing our hopes to experience the sunrise. But this disappointment was richly compensated by the appearance of a phenomenon said to be so rare as never to have been seen by even many *Kamaaina*. From looking east for the sunrise which did not come, we turned our faces to the west, and there in all its glory was the circular white rainbow, arching round to our very feet where the colors of the spectrum danced about like the living things seen in a culture under the microscope. We have been to the "end of the rainbow" and have seen its "pot of gold." But more was yet to come!

Out through the circle of the white rainbow at what appeared to be a distance of about two hundred feet was a small circular rainbow with a diameter of from ten to fifteen feet and displaying all the colors of the spectrum which spread a kind of mist over the face of the circle and in the center of which appeared one's shadow. When one walked, the rainbow with his shadow walked with him; if one swung his arms the shadow did likewise.

Descending from Haleakala to the plane below we were conducted to a place made memorable by the won-



IN A publication called *Dreams of Hawaii*, Leinani Jones Melvell

derful accomplishments of George Q. Cannon to whom as a youthful missionary it was given to see the greatness of the work to be done among the native inhabitants of those islands. Reading the story of their condition then, and witnessing their present station, one is profoundly impressed by the thought of how far they have traveled on the way of culture, learning, refinement, stability of life. In a small square near the highway stands a little frame meeting-house. In its grounds has been erected a shaft upon which is a plaque bearing an inscription to the effect that it was near this spot that the first Latter-day Saint baptism in the islands was performed in 1861 by George Q. Cannon and James Keeler. The name of George Q. Cannon is still held in reverence by the people of that island.

The adjacent little town of Wailuku, nestling peacefully beneath the towering mountain peaks, is said to derive its name from the circumstance that up the course of the stream that flows through it, Kamehamehah the Great fought the battle which established his supremacy over the island of Maui and consolidated it with the island of Hawaii which he had already subdued. The battle is said to have been so sanguinary that the streams ran blood and the flow was checked by the bodies of the dead. It is a long way from the savagery of those devastating wars to the gentle, peace-loving Hawaiian of today.

AT the many *luau*s and other delectable feasts, the Mutual Improvement representatives had set before them such sumptuous plenty of good things as man should read about but never consume. Delicacies too numerous even to taste—strange and familiar foods, strangely and familiarly prepared—chicken cooked in cocoanut milk, cocoanut cakes that defy description, meats prepared in native fashion and cooked in Hawaiian pit ovens—fruits, nuts, and spices of almost innumerable varieties—and the whole atmosphere overlaid with the heavy fragrance of dense tropical flowers and foliage—feasts such as these, accompanied as they were with whole-souled friendliness and good cheer, leave one with a life-time memory of delectable goodness multiplied many times by itself.

Under the able leadership of President Ralph E. Woolley, the Oahu Stake in the brief year of its exist-

ence, considering that the organization had to be built of new material from the ground up, has made a progress truly remarkable. The people are intelligent, mentally alert, spiritually sincere, and zealous for the cause. The work of the Mutual Improvement Associations is organized and conducted about as it is at home except for a few necessary variations resulting from local conditions. The wards in Oahu Stake, excepting for one or two, are presided over by Hawaiian bishops. Senior classes are not held in the M. I. A. organizations excepting in two wards. Because so many of the older Hawaiians do not read English, considerable translation and adaptation of the Adult Manuals is made necessary. In other departments, however, surprisingly little deviation from suggested courses occurs.

As to dancing, it seems hardly necessary for Americans to teach Hawaiians to dance. The beauty of their native dances, when they are executed in the "pure and undefiled" Hawaiian manner is not to be compared with our ordinary ballroom dancing—nor supplanted by it. It is interpretative dancing highly developed. The dance is one way of telling a story. Every movement in it is intended to express a thought. It is therefore purposeful. The movements of the hands and arms are much relied upon to impart the message, hence the consummate grace which characterizes them. Facial expression and bodily movement are also requisitioned. The Ha-

waiians should therefore be great actors, but the drama as we know it has had no place in their lives. Rich in pageantry, however, they are. In speech they are eloquent; their memories seem to be prodigious. Those of our Church know the Scriptures as do few people as a class.

As to singing—something intangible, something of soulfulness is lost when the native Hawaiian sings a foreign song. The sheer transparent beauty of a native Hawaiian song sung by a Hawaiian is not to be compared with anything else in music—and so, the M. I. A. in Hawaii encourages the people of Hawaii to perpetuate the beauty that is essentially theirs as well as to acquire the best that we have to offer.

In Priesthood activity the Oahu Stake leads the Church, and perhaps will continue so to do. To the Hawaiian, perhaps more than to many who were reared far remote from the Island paradise, authority is sacred, sincerity is unfeigned, devoutness is life. When the Prophet of the Lord or any of his duly authorized servants speak, such is the law, and the law is obeyed. The uncounterfeited, undiluted goodness of some of those people who love the work of the Lord makes some of us conscious of a need to take stock and look well to what lies within our own hearts as concerning the relative values of life.

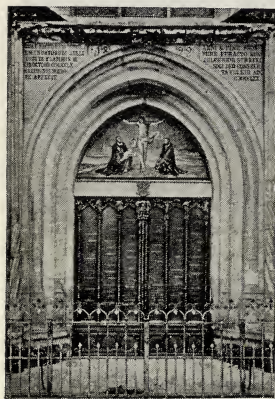
Such are a few of the reflections and impressions brought back from provident Hawaii, the Paradise of the Pacific.



HOW FARES THE CHURCH IN GERMANY

By ROY A. WELKER

President of the German Austrian Mission



THE CHURCH DOOR ON WHICH MARTIN LUTHER'S NINETY-NINE THESES ARE PUBLISHED.

IT WAS in October, 1855, that Elders Franklin D. Richards, William Kimball, and William Budge, missionaries laboring in England, were sent to Dresden, Germany, at the request of Karl G. Maeser, a school director, to have someone explain Mormonism to him. Curiosity rather than sincere interest led the keen young scholar to want to know something about this strange, new "sect," which, according to its scant literature, was making such bold, unheard-of claims of divine origin and authority. Many were the fine-spun arguments and "logic traps" prepared and set for these three "holy saints missionaries" when they should come with their strange message. But—"they came, they saw, they conquered," and Karl G. Maeser became one of the most sincere advocates and defenders of the Gospel that his native land has ever produced. The origin of the work of the Church of Jesus Christ of Latter-day Saints in Germany can never be divorced from the name of Karl G. Maeser.

In the eighty years since his conversion, much has happened. The Church has enjoyed periods of free-

dom and periods of restraint. Thus out of conditions which have compelled alertness, keenness, humbleness, faith, and high purpose, the work of the Church has marched steadily onward and upward through the years.

One visiting the seventy-seven branches of the German-Austrian Mission today, divided as it is into thirteen districts with a membership of nearly eight thousand, would be forcefully struck with the measurable completeness of the various organizations. One may almost forget that one is only in the branches of the Church seven thousand miles from headquarters, and many have the sense of being in the well-offered wards and stakes at home.

All of the districts are presided over by local brethren, most of them having two counselors and a clerk. These presiding officers operate much as the presidencies of stakes do. They meet frequently for counsel. They administer their af-

fairs in justice and with efficiency.

Seventy of the seventy-seven branches are presided over by local brethren, seven by missionaries. Nearly all of these branch presidents have counselors and clerks and operate about as bishops do in the wards of the Church. They are assisted by a body of Priesthood who are conscious of the responsibilities their calling requires of them. In the main they are very faithful and devoted and they set an example in their communities.

In the average branch, all of the various auxiliary organizations also function. In the larger branches, as well as here and there in the smaller ones, there are also English classes, dramatic associations, glee clubs, orchestras, all striving toward one purpose: to enrich the spiritual welfare of the Saints and friends and to make contacts with those who may be interested in the Gospel of the Master.

THE GERMAN REICHSTAG BUILDING, BERLIN.



The churches in Germany, as perhaps nowhere else in the world, are held responsible for the spiritual welfare of the people. The state says plainly to them: "You take care of the religious affairs of life; we'll take care of the temporal."

The significance of the foregoing impressed itself upon the writer when one Sunday morning recently he saw about two thousand persons, boys, men, girls, and women between the ages of twelve and thirty-five, running relay races along the beautiful two mile Charlottenburger Chaussee which is an extension of the famous Unter den Linden. On each face was stamped a dogged determination, an abandonment to purpose. That purpose was to win—victory.

Strangely enough, the women were outrunning the men. The thought then arose: give this people ten years with such a program and it will astonish the world with the physical powers of its women as well as its men.

THERE is no visitor to Germany today but who is impressed with the development of the nation, physically. Perhaps there has been nothing like it since the days of ancient Sparta. But what of the spiritual? That is the challenge to the churches! Are they meeting that challenge?

The Church of Jesus Christ of Latter-day Saints is trying to do so, trying to supply that spiritual strength which will not only supplement the tremendous physical development going on, but control, regulate, and guide it to the credit of the individual and of the society in which he moves.

How is it being done?

Disinterested in politics, but tremendously interested in life and life's



A PART OF THE PRIESTHOOD OF THE CHEMNITZ DISTRICT, GERMAN-AUSTRIAN MISSION, PHOTOGRAPHED JUST AFTER A DISTRICT PRIESTHOOD CONFERENCE.

happiness, the missionaries and members of the Church ceaselessly carry their message of cheer and hope to everyone who is willing in the least measure to listen.

Means for doing this are many.



PRESIDENT PAUL GOECKIRITZ AND HIS TWO COUNSELORS—GERMAN BRETHREN SERVING AS THE DISTRICT PRESIDENCY OF CHEMNITZ DISTRICT.

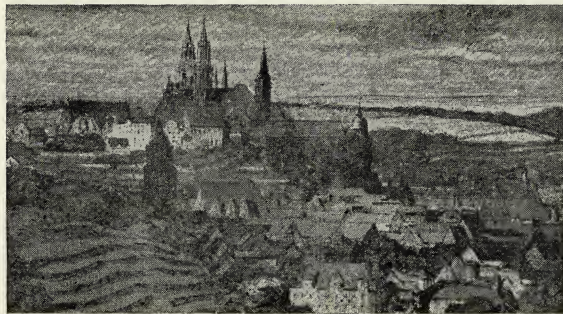
Besides the old ways of tracting and holding meetings, the film projector has become very popular. In every district from one to four traveling missionaries are busy now, in church

halls or in homes, before English clubs or classes, breaking down inherited prejudices against the Mormons, telling something of the unique communities in which they live and explaining their plan of salvation.

Recently the Good Templars of Berlin sought out a branch president and asked for an illustrated lecture on Utah and its people. In their fine hall with about two hundred and fifty members present, these Good Templars expressed their appreciation for the service rendered in their unique and characteristic way, all arising and stamping upon the floor once with each foot. They do not applaud by clapping the hands.

Recently about sixty-five members of an English Club asked a missionary to give them an illustrated lecture on Western America, but requested that he say nothing of his Church or religion. This was agreed to upon one condition: that none of them ask him about either. When the lecture was over, more than forty members of the club kept the missionary two hours answering queries about both his Church and his religion. Since that time, other missionaries have given other lectures, not only to this English Club, but to groups to which have come merchants, bankers, newspaper men, policemen. In the city where this happened, much misunderstanding and prejudice have been allayed and many have listened attentively to "truths which alone can satisfy the soul and establish certainties in a transient world."

Some months ago, two humble Elders were transferred to the city of Gera. Half afraid of the police



OLD WEISSEN—BIRTHPLACE OF KARL G. MAESER



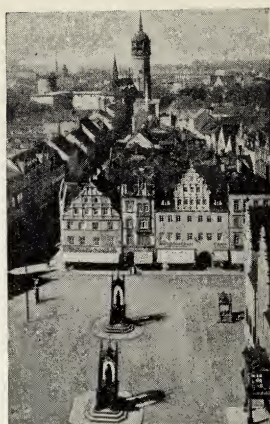
PLACE OF BAPTISM OF THE BUCHHOLZ BRANCH, SAXONY. MANY GERMAN MEMBERS OF THE CHURCH HAVE BEEN BAPTIZED HERE.

with whom they registered, one showed his basketball proclivities as he spoke in broken German. The officer saw in him an opportunity to have basketball taught to his fellow workers and perhaps make some preparation for the Olympics. Basketball was scarcely known at that time in Gera. As a result, two or three basketball teams were organized among the city's young officers and sportsmen. The missionaries, during the time they were not engaged in tracting, visiting friends, and holding meetings, instructed and coached these teams.

Later, these missionaries were invited into dozens of homes where they had an opportunity to preach the Gospel. They were also advertised in local newspapers, furnished a large hall for a film lecture about the Mormons, and at the close of the meeting passed out about twelve hundred tracts. Once the missionaries were called away from the table where these tracts were being distributed, and the chief of police of the city stepped forward and kindly handed out the tracts until the missionaries returned. A few weeks after this, the young Mormon coach accompanied one of the teams he had coached to Berlin for a game, and was banqueted by them. As a special tribute to the things for which he stood, the leader asked all his men to refrain from smoking or drinking beer or other alcoholic beverages in the presence of the missionary.

Last summer, two other missionaries spent six weeks in an athletic training camp of one hundred sixty-five university students teaching them basketball, the Word of Wisdom and "The Way of Life" as Mormonism teaches it. They made friendships that will never be forgotten. It is known that some of these students have spoken favorably in various parts of the Reich of the Mormon missionaries with whom they became acquainted.

SOMETIME during the year 1935 that "rover writer," Walter Eidlitz, of Austria, published his little travelogue *Reise nach den vier Winden* (Travels to the Four



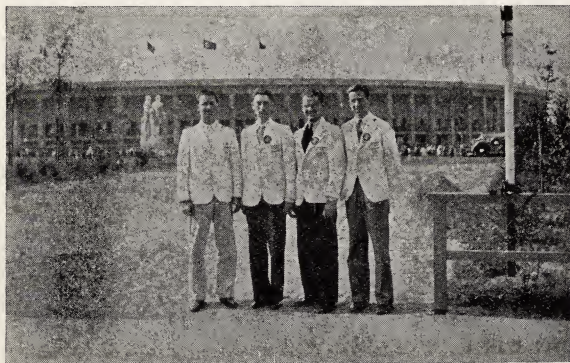
THE MARKET PLACE IN WITTENBERG, WHERE MUCH OF LUTHER'S ACTIVITY CENTERED.

Winds). This book is widely read. The next to the last chapter of it is devoted to the Mormons and their land. It is a glowing tribute to the people in whom he recognizes ideals of permanent value and who treated him with hospitality while in their midst. Those who read this chapter will surely have their prejudices stilled, should they possess any.

Just a few months ago, Dr. Haenle of Tübingen University, who spent something over a year in Utah studying the Mormons, gave four lectures about them, free of charge, even paying his own railroad fare to the place of the lectures and back home again. He did it, as he stated, to repay partially the debt of kindness he owed President Grant, the late President Ivins, and others who made him so welcome in Utah. Besides paying tribute to the individuals who showed him hospitality, he expressed appreciation of the economic, social, and religious values which the Church makes effective in the daily lives of its members. The writings of Dr. Brauer of past years are still doing service in wiping out hatred of the Mormons.

The magnificent city of Berlin was a veritable bee-hive of activity, preparing for the Olympic games. Its four and one-half million people united as one to prove to the world that they are one. Along the traffic avenues to and from the most perfect stadium in which the Olympic games have ever been held is a Mormon exhibition of the Word of Wis-

(Continued on page 621)



GERMAN MISSIONARIES SERVING AS OLYMPIC JUDGES

The four missionaries were fitted out in white official uniforms, and are shown above, from left to right: Edward C. Judd (Salt Lake City), Vinton M. Merrill (Idaho), Jerome J. Christensen (Salt Lake), Charles A. Perschon (Salt Lake).

OLD BYRON LETTER DISCOVERED

JOSEPH DAVISON— PURCHASER OF THE ORIGINAL BYRON LETTER

By ANDREW DAVISON GLAD

OCCASIONALLY by sheer good fortune, priceless mementoes are unearthed. Just such a treasure is the letter reproduced here, written by George, Lord Byron, on April 27, 1819—over one hundred and seventeen years ago. Discovered pasted into an early edition of Byron's poems, it reflects credit upon the tastes and the good sense of values possessed by Joseph Davison, son of a convert to the Church of Jesus Christ of Latter-day Saints.

The story behind Joseph Davison is worth knowing for the insight which it gives to his appreciation of the worthwhile things of life. On January 23, 1854, Helen Davison was baptized a member of the "Mormon" Church. In order to do this the missionaries had to break a hole through the ice of a river adjacent to the Davison home. Less than two months after the baptism, a son was born to Helen and George Davison within the protecting influence of the Church, a son whom they named Joseph, out of honor to the modern prophet whose message they had accepted.

When Joseph reached his thirteenth year, his father emigrated to Utah. Unable to find employment there, he returned to the eastern part of the United States. Further failure to secure employment added to his discouragement until finally, having nothing to report, he ceased corresponding with his family. In England, his wife and children, deprived of their sole support, were forced to find other means of gaining subsistence. Joseph as the eldest member shouldered the responsibility and obtained employment in a shipyard.

A LETTER WRITTEN BY LORD BYRON, FAMOUS ENGLISH POET, OVER ONE HUNDRED AND SEVENTEEN YEARS AGO WAS DISCOVERED IN AN OLD EDITION OF BYRON'S COMPLETE WORKS OWNED BY JOSEPH DAVISON, SON OF A HUMBLE CONVERT TO THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.



BYRON AS HE APPEARED AT MISSOLONGHI WHEN HE HAD ADOPTED THE GREEK CAUSE. AFTER A PAINTING BY T. PHILLIPS IN THE NATIONAL PORTRAIT GALLERY, LONDON.

He was thus hindered from securing an adequate schooling. However, he realized the value of getting an education and began to attend night school at Newcastle-on-Tyne. He early became an ardent lover of good books and used what small savings he could in their purchase. As a result of his studies in history he collected an early edition of Gibbon's *Roman Empire*, a 1716 edition of Plutarch's *Lives*, Mocheim's *Ecclesiastical History* edited in 1768. His love of literature led him to read all of the works of Robert Burns, Sir Walter Scott, Dr. Johnson, Lord Byron, and Dickens, who became one of his favorites. He also began to add literary books to his collection: a 1786 edition of the complete works of William Cow-

THE ORIGINAL letter of George Gordon Byron appearing here reveals the delightful qualities of the author's mind and his manner of correcting his work. At the same time, the story behind the letter illustrates the opportunity that lies in training one's self in worthwhile activities. Fighting his way against great handicaps, Joseph Davison finally won to a place where he knew for himself the value that lies in education.

per, an early edition of Shakespeare's works complete in one volume, and an early edition of Lord Byron's works, containing the original letter of Lord Byron which is reproduced in this article.

During this period he also was actively engaged in Church work, finally determining to migrate to Utah. To do this, he secured a place as a waiter on an American-bound ship.

Working diligently after his arrival in Utah, he finally saved enough money to send for his mother and an uncle for whom he purchased a home in the Nineteenth Ward. Shortly after this he met Lois Elizabeth Harwood, a cousin of the famous artist, James T. Harwood. After a few months he wrote to her mother in England asking permission to marry the daughter. In three months the letter granting permission arrived and they were married in the old Endowment House on July 17, 1884.

All the days of his life he continued faithful to the Church and reared a family who are carrying forward his good work. As he lay on his deathbed, September 24, 1930, he repeated in a low and clear voice from Longfellow, another of his favorite poets:

"And the night shall be filled with music
And the cares that oppress the day
Shall fold their tents like the Arabs,
And as silently steal away."

THE JOURNAL OF ARCHER WALTERS

MAY 3RD, 1856

All of us went to dinner with George and left New York 5 o'clock for Iowa. Traveled by rails and was very short of bread for children and they cried for something to eat from May 4th until Friday 9th of May, and then my wife went into the town and she had 2 cents and 2 slices of bread and meat, and bread was plentiful and Bro. Frost gave us 15 cents. Left Chicago 11 o'clock at night; arrived at Rock Island 9 o'clock morning May 10th.

10TH

Had more bread allowed us and got some rice from our box that we left from our ship allowance and the children were more satisfied. Slept in a storehouse Saturday night and Sunday night went on watch 8 o'clock until 12. Crossed the river Missouri 8 o'clock Monday 12 of May; arrived Iowa at 3 o'clock. Dragged our luggage about 2 miles to camp ground. Fixed some tents that was made aboard ship. It rained and it was cold. My wife and daughters got into a tent. Henry and me slept in a tent but was very cold and should of been worse if Bro. Webb had not covered us up.

13TH

Got up. Very cold, still raining and very uncomfortable.

14TH

A fine day. Helped Bro. Webb splice some tent poles. Slept in tent with Bro. Lee. His children down with fever.

15TH

Went to same tent. A fine day. Still slept with the children that had the fever and could not be removed and I thought it hard but took it patiently.

16TH

Went to Iowa to seek work. The bosses were short of lumber and got no work. Came back to camp. Tent was down and we were moved to another tent. The children bad with fever still with us and another family of healthy put with us.

17TH

Bro. Goodsall was sent to look

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PART III



CONTINUING the self-told story of a man who with his wife and five minor children, left home and country and comfort to cast his lot with those who, in the mid-nineteenth century were sacrificing all material considerations and even life itself for their testimonies of Gospel truth.

at the children bad with fever and he agreed with me that we ought to be separated, and I still loved Bro. Lee the same and we were separated. Bro. Lee made a tent to himself and it was better for both of us and all was right.

18TH

Beautiful morning. Very warm. Camp meeting $\frac{1}{2}$ past 10. Open by singing. Prayer by Bro. Ellsworth. Bro. Van Cott introduced Bro. Spencer. He spoke short. Elder Ferguson was called to address the meeting. He spoke at some length. . . . Bro. McAllister sang a song "The Good Honest Heart," singing by the saints, "Upper California." Benediction by Elder Goodsall. Adjourned until $\frac{1}{2}$ past 1 o'clock. Very attentive. Bro. Bunker addressed the meeting.

19TH

Went into the city of Iowa. Short

of lumber. Saw a chapel or church burnt down. They say they were preaching against us yesterday but perhaps they will learn better by this purifying by fire. . . . Got to camp about $\frac{1}{2}$ past 8 o'clock.

20TH

Went to work to make hand carts. Was not very well. Worked 10 hours. Harriet very poorly.

21ST

Went to work. Harriet not so well. Very hot. All very well considering the heat and change of diet.

22ND

Harriet worse with what we are told is the American Fever. Sometimes like the ague. Sarah went to Linley's farm to work and sent poor Harriet some milk and crust of bread.

(Continued on page 635)

EXPLORING THE UNIVERSE

By FRANKLIN S. HARRIS, JR.

HIGH BLOOD pressure has been relieved in 82 persons by Dr. Crile of Cleveland, Ohio, through denervation operations. The surgery consists in cutting some of the sympathetic nerves supplying the thyroid or adrenal glands, preventing them from sending a substance causing high blood pressure into the blood stream.



SHIPS WITH hulls of wood six inches thick have been pierced by the bony swords of swordfish. Swordfish have turned ships and their crews back to port for repairs. This fish is the largest, strongest, speediest, and most pugnacious bony fish in the sea.

RARE butterfly, the gold-banded skipper, of New Mexico and Arizona, goes through seven stages in its development. It emerges from each incarnation or form an entirely different organism with its different structure, color and manner of life. For each period of life, between almost microscopic egg and butterfly form it constructs a new home.

IN A RECENT infantile paralysis epidemic in Alabama the children wore noses stained yellow. Doctors of the United States Public Health Service discovered a year ago that picric acid and sodium alum dissolved in mild salt water prevents the contraction of paralysis. The solution is sprayed in each nostril, the yellow comes from the picric acid.

ROCKET would have to travel six times as fast as the muzzle velocity of the German long range Big Bertha to escape from the earth's gravitation. That would be a velocity of 7 miles a second.

BOTH phosphorus and silicon appear as the result of the bombardment of aluminum by charged atoms of helium. The alchemists of the middle ages spent their lives trying to do just such a thing—change one element into another.

THE RIO GRANDE river between part of Texas and Mexico is being shortened from 155 to 88 miles of river length. This meandering international

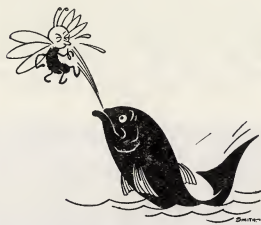
border is being straightened by taking 59 tracts of land from Mexico, and 65 cut from the United States for an equal trade in area, and cutting a new channel for the river.

THE PHOTO-ELECTRIC cell, by means of which light can be changed into an electric current, when applied to a machine gives it the endowment of sight. But when a boiler objects when impurities enter the water that feeds it, the photo-electric cell shows a sense of taste.

UNMARRIED persons are more prone to mental disease than married ones. Bachelors are three times as likely to go insane as are married men, single women about twice as likely as married women.

INDIVIDUAL tortoises weighing five hundred pounds have been found in the Galapagos Islands off the west coast of South America.

ALCOHOL has been reported as an unseen and unreported cause of many deaths among chronic drinkers. Of 21 deaths which Dr. V. G. Urse of St. Louis found due to alcohol, he said the coroner attributed only five to that cause.



THE ARCHER fish secures its food by shooting insects with a pellet of water, and almost never misses its target at four feet. This curious fish makes its living by shooting insects with a drop or short jet of water. An insect may be knocked high in the air, or may fall on the bank out of reach. It has been known by well-directed shots to extinguish a light held by a man sitting near the pool.

A GERMAN physician once took pictures of insane people while sleeping and found that they moved many times during the night. He reported in substance, "Look what the crazy people do!" He never thought to examine normal people or he would have found the same thing. The depth of sleep varies during the night and everyone moves many times when sleeping.

UREA, ordinarily thought of as a waste product of the body, has been found to be good medicine for slow-healing wounds. By the stimulating of a vigorous growth of new tissue with abundant blood supply it has given relief from pain and rapid healing in the case of ulcers, carbuncles, infected burns, and certain skin infections. Strangely the work which led to the discovery of urea's medicinal properties resulted from the study of maggots. It was found during the World War that maggots in an open wound had the power to clean up a wound and stimulate healing.

STUDIES by Dr. Slipher of Lowell Observatory show that the atmosphere of Mars is by far the most earth-like of the planets and it must contain water vapor.

A PYGMY twin of the big 200-inch telescope to be installed on Mt. Palomar, California, is being prepared for use on the campus of the California Institute of Technology. The smaller telescope is to be only one-tenth the size of the giant. It will be used in making tests for the best arrangement of the auxiliary apparatus of its larger brother, and then to be used permanently as a special telescope.

MAGNIFICENT sculptures portraying King Darius the Great have been unearthed at Persepolis, in Persia. The sculptured scenes adorned two porficos of a courtyard and represented King Darius giving audience to some petitioner.

THE NEW radioactive substances now being created in the laboratory will probably give medical men new tools to use, some of which may prove more efficient than radium.

BERYLLIUM, which costs \$50 a pound, when added to copper, makes an alloy hard enough to cut steel.



FRESH green grass is the newest growth promoter. Experiments with rats show that when fresh grass juice is added to milk the rats grow faster. Sauerkraut juice, tomato juice, and other juices that are taken for whatever ails a person may have a new competitor.

The Church Moves On



RICHARD R. LYMAN

LYMANS SAILED FOR EUROPE

ON SEPTEMBER 9, Dr. Richard R. Lyman, of the Council of the Twelve Apostles, and Amy Brown Lyman, first counselor in the presidency of the Relief Society sailed for Europe to become the heads of the European Mission, with headquarters in London, England. The same ship which conveyed the Lymans to Europe returned Dr. Joseph F. Merrill and his wife to the United States from their work as leaders of the European Mission.

COURSES AT MISSIONARY HOME AMPLIFIED

ON AUGUST 31, the course of instruction at the Missionary Home at Salt Lake City, Utah, will be increased from ten days to three weeks. This extension of time will permit the addition of special courses in the Church system of education to be conducted by Dr. Franklin L. West and Dr. M. Lynn Bennion in the Church school system; training in the Church auxiliaries: Sunday School, Primary, Young Men's and Young Women's Mutual Improvement Associations, Relief Society, Genealogical Society; Aaronic Priesthood, which will be conducted by members of the general boards, the Genealogical Society, and the Presiding Bishopric; Old and New Testament studies, to be given by J. Wyley Sessions, president of the missionary home; lingual instruction will be given



JOSEPH F. MERRILL

by Dr. James L. Barker, professor of modern languages at the University of Utah; and training in social conduct will also be given. In addition to the regular classes, there will be each day an address from one of the General

Authorities of the Church.

Plans are now under way to extend the confines of the home by building a larger structure which will more adequately care for the more than one thousand missionaries who complete the course at the missionary home each year.

NEW PRESIDENT OF SWEDISH MISSION SAILS

GUSTAVE O. LARSON, newly appointed head of the Swedish mission, sailed on August 19 with his wife and two children to assume his new duties.

L. D. S. INSTITUTE LEADERS APPOINTED

DIRECTORS of the Latter-day Saint institutes for the coming year will be: Guy C. Wilson, Dr. Russell Swenson, and Dr. Sidney Sperry for the Institute at the Brigham Young University at Provo, Utah; Dr. Thomas C. Romney and Dr. Milton R. Hunter for the Logan Institute, Logan, Utah; Dr. Daryl Chase for the Laramie Institute, Laramie, Wyoming; George S. Tanner for the Moscow, Idaho; Heber C. Snell, Pocatello, Idaho; Newell Young, Ephraim, Utah, Junior College Institute; Roy West, St. George, Utah; Alva Fitzgerald, Cedar City, Utah; Dr. Lowell Bennion, director of the institute at the University of Utah, Salt Lake City, Utah; J. Wyley Sessions, Utah; and Byron Done, University of Southern California, Los Angeles, California.



MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME ARRIVED AUGUST 31, 1936—DEPARTED SEPTEMBER 17, 1936

First row, left to right: Pres. J. W. Sessions, Margaret Fox, Lucille Sanford, Lois Tueller, Leda Hertzog, Cynthia Nebeker, Georgia May Ramsay, Mary Giles, Maria Anderson, Beulah Carlston, Sister Magdalen F. Sessions.
Second row, left to right: William Rainey, Harry Goodman, Leon Phelps, Bert Isaac, Warren Kirk, Dan Smith, Weston L. Wright, Clifford M. Hadley, Henry Jacobs, Lynn Marikam.
Third row, left to right: Calvin Swenson, Woodrow Scott, Donald M. Petty, Grant Lamb, Helen Janssen, Thelma Young, Joseph E. Cheever, Asael Wallace, Lawrence Abline.
Fourth row, left to right: Don Porter, Osmond Harline, Gordon B. Swapp, Clyde L. Barracough, Clifford Sowards, Sybil Wilkinson, Roger Ross, Charles Bailey, Elliot Collard, Philo Hendrickson.
Fifth row, left to right: Jesse Fox Taylor, Carl Peterson, David E. Clark, Doyle L. Green, Audrey Rigby, Alma D. Monson, Alvin N. Hanson, Allen Lundgren, Vernon T. Thorpood.
Sixth row, left to right: Dean T. Archibald, Joseph H. Stone, Douglas Coy Miles, Clarence L. Owen, Kurt L. Johnson, Ernel J. Morton, Lawrence Whitney, Richard E. J. Frandsen.
Seventh row, left to right: Marvin S. Taylor, LeRoy Fairbanks, LaMar Shelley, Anthony Wolff, Morris E. Nelson, Rex C. Tolman, Aaron G. Brown, Robert Knudsen.
Eighth row, left to right: Delbert Hales, John G. Tossdale, William Warner, Edward R. McKay, Lyman S. Shreve, Don Hyrum Smith, Roy H. Barton, Jr., Ed. Howard, Hugh Christensen, Cecil Blake.
Ninth row, left to right: Louis F. Barney, S. George Ellsworth, Mark Austad, Rex Gourley, Robert H. Hellewell, John A. Merrill, Rosco Nelson, Merrill E. Owens, James B. Whitmer.
Tenth row, left to right: Bryant Croft, Elmer C. Muirbrook.

Poetry

ALWAYS

By Christie Lund

MY HEART knows heights that you seem
not to know.
Your steadfast feet that cleave unto the
earth,
Have never known the peaks, above which
glow
The rainbow's splendor and the dawn's
slow birth;
The soul of song: its ecstasy, its healing;
The sense of oneness with Infinity;
That sudden, crystal miracle of feeling
Life purged, made whole, a winged thing
set free.

Believe me, though, I love you none the
less
For this one lack. You seek to understand.
And that is all I ask. The gods will bless
You yet that you may gently take my hand
And kneel in Beauty's temple where I go.
Till then, I always shall return to . . . you!

AUTUMN LEAVES

By Lydia Hall

THERE is a haze on the far horizon;
The red-winged blackbird's melody I
hear;
The bright vermilion hills gleam in the sun;
All of Autumn's charms are to me dear.
But best of all my dazzled eyes behold
My cottonwood in its star-tinted dress,
A dress that seems to shine like burnished
gold
When seen against the sky's blue loveliness.
How well I love the laughter of fair Spring
When trees with Maytime blossoms are
aglow
And Summer too; but they can never bring
This glory, or such beauty ever show.
Oh, may the Autumn-time of life for me
Be golden as the leaves upon that tree.

SUMMER FAREWELL

By Sylvia Probst

BEFORE you left you called to me once
more,
And hand in hand we walked the trails
we'd known,
Down through a wood where May-kissed
winds had blown.
And out upon a hill where Autumn laughed.
Your eyes were bright that day; your lips
a smile;
We wandered where the robins used to
sing
And found a little daisy lingering;
The water near us murmured tenderly.
Quite suddenly it seemed that you were
gone.
How short a life! And I, here all alone,
Remember all the loveliness I've known
As something of a dream.

Shall you return with all your joys again?
Was that your whispered parting unto me?
So while I live still lives expectancy.
Sweet summer, farewell!



THE PARTING

Translated from Kahlil Gibran
By Edward I. Malout, a Syrian
convert to the Church

I HAVE reached the peak of the
mountains
And my soul is floating in the midst
of liberty and freedom.
I am far, far away, my friends.
My sight is obstructed behind moun-
tains of clouds.
The woods are surrounded by perfect
silence.
All roads and paths are in the sea of
forgetfulness.
All the valleys, mountains, and woods
are behind,
Images, white as the clouds of
Spring,
Yellow as the rays of the sun, and
red as the twilight before night-
fall.
The music of the ocean waves is
forgotten.
I do not hear anything, except the
rhythm of silence.
The beauty of running streams in the
canyons is forgotten,
And the voices which were rising
from the midst of society are
silenced.
I do not hear anything except the
hymn of eternal peace united
with the expectations of the soul.

COMPOSER

By Edith Cherrington

SHE DOES not glorify the stars
Or sing of mating birds;
Her pantry shelves of shining jars
Mean more than rhyming words.
Her poems complement the bread
Of wintertime reserve—
Jelly lyrics, currant red,
Sonnets of preserve.

PAGEANT OF AUTUMN

By Grace Zenor Pratt

I HEAR sweet Autumn coming o'er the blue
and hazy hills
With velvet shod. So softly does she come
The blue-fringed gentian nods but gently
in her wake,
The meadows change but slowly from their
green to gold,
And scarce a ripple dances on the lake.
Her tapestries of bronze and gold she flings
full wide,
And where she steps, bright asters nod and
glow;
She scatters crimson boughs on every side,
And tassel corn-fields seem to bow more
low.
The blue hills change to purple in the dusk,
And silver stars shine coldly from the blue;
The ruby fruits droop low on bended vine,
Earth waits, entranced, while Autumn
passes through.
Her russet hair bound with red maple
leaves,
Her brow half pensive, on her lips a
sigh—
She scatters treasures, still with lavish
hand,
And lingers sadly, loathe to see them fade
and die.

TO A MISSIONARY

By Lillie Larson

TO A SOUL that was starving,
You brought bread.
You brought life
To one who seemed dead.
To one who did thirst,
You brought water cool.
Into the hot, drifting sands,
You brought a clear pool.
After a storm-swept sea,
You guide me to the harbor bar.
After the darkest night,
You bring me the morning star.
My life is rich
With riches greater than gold.
For you, my brother, have brought me
Into Christ's fold!

TWILIGHT

By Zena Chlarsen

TWILIGHT was vain and set a crown of
stars
Upon her jet-black tresses streaming 'round,
And hoped that Moon with all his shining
bars
Would claim her for his own and hold
her bound.
But Moon had many other things to do—
He sent his crescent lamp to light the night,
And sunken clouds, to drown its white flame,
flew.
So Twilight fled from silver raindrops
bright.
With aching heart she threw the stars
away,
Her misty robes of silver lace she tore,
And ever vowed to hate the shining bars
Of light that bound her heart so sore.
But when the Moon is shining in the sky
Twilight creeps 'round till Night goes drift-
ing by.

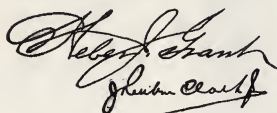
Editorial

General Conference

THE One Hundred Seventh Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints will convene in the Tabernacle, Salt Lake City, Utah, on Friday, October 2, 1936, at 10 a.m., continuing with sessions on Saturday, October 3, and Sunday, October 4.

The General Priesthood meeting will be held Saturday evening, October 3, at 7 o'clock.

Missionary and other reunions should be so arranged as not to conflict with these appointments.



David O. McKay

First Presidency.

The "Mormon" Missionary

THE "MORMON" missionary is unique among those who go out to battle for a cause. He is untrained, according to man-made standards, for the work he is to do. He comes out from his daily labors on the farm, in the shop, in the university, from any and every honorable pursuit, learned and unlearned, wealthy and poor, to teach in the mission field that which he believes to be true, in the language and with the means that God has given him. His weapon and defense is truth, humbly used, and truth is always invincible.

It is even more remarkable in these days that the missionary labors without material reward. He receives no remuneration for his service, and while in the mission field, must provide at his own expense for his support. When his missionary labors are over he returns to his daily tasks, his honest toil, to earn his living as before, poorer perhaps in this world's goods, but with the inward satisfaction that comes to him who renders obedience to the Lord. He was divinely called into the mission field; he will be divinely rewarded! He knows that giving is the way to receiving. The missionary trusts the Lord. That gives him more than mortal power.

The "Mormon" missionary believes sincerely, indeed, he knows, that his message is the priceless gift of undoubted truth, God made and revealed, which has the power, if used, to enrich mankind beyond measure in daily happiness on earth and in the life hereafter. Such certain knowledge gives him courage and makes his labors joyful. He meets the issues of the day with a song in his heart.

Moreover, he understands that the Gospel message is for all the children of men, not for a favored

few; and he knows that, according to the eternal order, those who have must give, that truth must be shared else it dies, that out of unselfish service comes unbounded joy. So he rejoices to have the privilege of helping his fellowmen find and tread the path to daily happiness. Such spiritual forces impel and uphold the missionary.

There is no parallel in the whole history of mankind to this missionary system. Untrained men have often spoken for righteousness; others have sacrificed for their convictions; but there is no record of a whole people who for more than a century, without diminution of zeal, as a body and continuously, have given such service under every sun, who have kept before the eyes of men the eternal fire of truth upon the altar of sacrifice. The cost in time and money has been tremendously great. The sacrifices of fathers, mothers, wives, brothers, and sisters, to make the mission of a loved one possible, form a noble and beautifully tender chapter in the history of mankind.

Out of the sacrifices made by the Latter-day Saints to spread the perfect doctrine of truth among mankind have come great blessings. Hundreds of thousands of honest seekers after truth have entered the Church of Christ, into a happier way of life. Every family which has sent a member into the mission field has been spiritually enriched thereby. Every missionary has profited personally by the experience. Boys and girls sent into the field to battle for the cause of the Lord have come back as men and women ready to cope with the day's problems.

The blessings that follow missionary service is the theme of an illuminating article on the returned missionary in this issue of the Era. The reliable evidence there presented shows that those who have engaged in missionary service benefit greatly, temporally and spiritually, from the experience. Indeed, the beneficent results of missionary service, there presented, set forth by the reported survey, are remarkable. This, however, was only to be expected. Whoever serves the Lord prospers.

It should be the ambition of the youth of Zion to share in the profitable enterprise known as a mission.—J. A. W.

What of These Changing Attitudes?

THE GOSPEL of Jesus Christ needs no defense, and yet the men and women who have cherished it, anciently and modernly, have frequently been forced by their minority position and by the marked differences which distinguish them from the rest of the world, to assume a defensive attitude. It has been so during most of the century since the Latter-day Restoration, despite an unparalleled missionary offensive and a proselyting

activity, which, numbers considered, has no equal.

Every man who stands in the higher councils of the Church today can well remember, as can the rank and file of the Church whose years of remembrance go back beyond the last decade or two, when slander, falsehood, insult, abuse, and injustice were the order of the day.

But the old attitudes are changing. Our men stand in high places, honored, respected, sought after, counseled with. Church news, which once would have been distorted if printed at all, is now welcomed as front page news by the world's leading periodicals. Government councils seek our experience; inter-church councils seek our goodwill and cooperation; business councils seek our methods and advice. Where our missionaries were once hunted and hated they are now singled out for favor and distinction.

This issue of *The Improvement Era* alone carries reminder of President Grant's invitational address before the Institute of Human Relations and of the Chairman's "apology" for past slights to the Church; of B. H. Roberts' open-armed reception in the Hall of Religions, Chicago, 1933, where a generation before he was specifically excluded; of four Mormon missionaries who were recently invited to serve as Olympic judges; of a Pioneer memorial dedication near Omaha, participated in by the mayor of the city and the governor of the state, where once our people were driven as outcasts and left to die; of syndicates featuring our activities in newspapers where once was published falsehood or nothing; of states who consider our people ideal citizens where once their presence was resented—

What of these changing attitudes? What is their purpose? What has brought them about? How far-reaching will they be? How long will they last?

These are questions that the wise will hesitate to answer. It is doubtful if a very much greater percentage of the world's population loves the Gospel of Jesus Christ today than did a decade or a century or twenty centuries ago.

What, in the plans and providences of the Lord, will be the extent and outcome of these changing attitudes no man knows, but what should perhaps concern us is: Can we stand this form of "prosperity?" Many a nation that has presented a united front in time of war has been divided in time of peace. Let it not be so with the Church.

Our people have proved their devotion and their willingness to make any sacrifice, even of life itself, in times of attack from without. Perhaps we have reached another period in our history when, as a Church, we shall be "tried" by peace and the "prosperity" of changing attitudes. It may well be the daily prayer of every Latter-day Saint that he may prove as steadfast and as diligent for the cause of truth in times of apparent calm as were our fathers when the "enemy" was "at their gates."—*R. L. E.*

Scoreboards

RECENTLY I passed a baseball scoreboard where many people eagerly watched the magnetic ball

move from one position to another. Although the actual game was being played many miles away, the invisible operator recorded every action. When the run pleased one group, wild cheers burst forth; groans issued from the mouths of other spectators. No matter how the events turned, some were pleased and others displeased.

Life is much like this scoreboard. Many are gathered to play the game. Sometimes the outcome of certain actions causes unhappiness; at other times great joy follows. Often it is difficult to become reconciled to the game itself. It is never possible to please all people with the results of any one move.

Latter-day Saints believe firmly that behind the scoreboard of life stands an invisible Master Operator. He records people's movements, sorrowing for their failures, rejoicing in their successes. Yet He is more than a recorder because He has given the rules for the better playing of the great game of life. These rules He has revealed to key men from ancient to present times. These men have become the leaders of His Church whom He has entrusted with the sacred powers of the Priesthood.

In a world sick with doubt, despondent over unemployment, harrowed by war, people sometimes feel that the Master Operator has deserted them. When such conditions prevail, weak people turn to trivial activities and dissipate their energies and powers. Strong people turn their energies to good account and look outside their own abilities for aid.

Thinkers, when asked where the greatest development in future years is to come, have unhesitatingly answered, "From the spiritual awakening of man." At the same time that they praise his great industrial and commercial achievements, they feel that his spiritual accomplishments have lagged far behind his other activities. Although science and industry have concerned themselves with the temporal advancement of man, they have not stimulated the ideals and the consciences of men to develop with a like rapidity. Consequently there are such unhappy situations in the world as crime, poverty, and war.

Sometimes Latter-day Saints have asked whether it is worthwhile to follow all of the laws which have been revealed for them. Every game has its rules and each player must abide by them. One of the main reasons why man has been placed on earth is that he may learn obedience. These commandments for the real game have been given to show the way to perfect the body and train the spirit of man.

The question arises concerning specific rules: the Word of Wisdom, the observance of the Sabbath, the paying of tithing. These laws test the obedience of man. Moreover they add to his material enjoyment of the game. The Word of Wisdom develops man's control over bodily appetites. The observance of the Sabbath mellows and ripens man's mind and soul in the garden of truth. The paying of tithing tests his faith and lessens poverty.

If people will only play the game right, observing the rules, following their leader, the Invisible Operator will register the plays amid the cheering of the loyal supporters of truth.—*M. C. J.*

The OUTLOOK for PEACE

A MONTHLY COMMENTARY ON WORLD AFFAIRS

By DR. ARTHUR L. BEELEY, *University of Utah*

SINCE that fateful summer of 1914, the prospect for world peace has never been so dismal as it is today. Both in Europe and the Orient, sporadic wars and planned rebellions are either a *fait accompli* or else a menacing probability.

Fortunately, however, the governments of Europe are now in a much less belligerent mood than they were twenty-two years ago. With alliances so uncertain, no nation, of itself, is either ready or anxious to launch out on a major campaign.

While the European powers may be counted upon to do all in their power to avert an international war, at present, they are, nevertheless, exposed to the new and uncertain risk of a civil rebellion or a class war. This, unquestionably, is the most serious and disturbing aspect of the world situation today.

THE REBELLION in Spain is not only the bloodiest but the most dangerous of all the conflagrations on the present political horizon. Moreover, it is the most cataclysmic event in a century of Spain's history. And while at the moment of writing, the rebel forces have not yet seized the capital, Madrid, they are said to hold, already, 28 of the 50 provinces in Spain.

The Spanish civil war of 1936 is an armed conflict between the rebels and the government. The government, loosely referred to as Leftists, Reds and Loyalists, is a constitutional government with a parliamentary majority, formed last February by Manuel Azana, president of the republic. While "The Popular Front," as it is called, is a coalition of seven or eight parties, ranging from the moderate "center" to the extreme "left," there was no representative from the syndicalist or communist groups of parliament within the cabinet prior to September fourth. Even now, in a cabinet of thirteen, there are only two communists holding office. It is quite inaccurate, therefore, to refer to the government as "red," even though many of its proposed reforms are liberal and far-reaching. It will be remembered that Spain was proclaimed a democratic republic in April, 1931, and that under the constitution, adopted in December, 1931, freedom of conscience is guaranteed to all, official religion is abolished, and universal suffrage is granted to all males and females over twenty-three years of age.

The rebels, on the other hand, represent a coalition of some nine or ten parties, including Clericals, Royalists and Fascists, led by regular army officers under General Francisco Franco,

the rebel commander-in-chief. They are bitterly opposed to many of the government's social and economic reforms, especially the breaking up of the landed estates. The anti-government faction also contains many people who became embittered by the ruthless destruction of churches by zealous communists.

PROFESSOR Harold J. Laski of the University of London, writing in *The Manchester Guardian*, is one of many who believe that the Spanish rebellion is a fascist conspiracy to overthrow a democracy. "All the evidence points to the fact that it has been fomented, encouraged, and, at least in



FITZPATRICK IN ST. LOUIS' POST DISPATCH
"PROGRESS FROM THE MIDDLE AGES"

part, prepared with the aid of fascist governments outside of Spain."

In a recent dispatch from Berlin to the *New York Times* a rebel refugee has confessed that for over three years the Spanish fascist party has been secretly plotting to overthrow the republican government by force. From another source it is also reported that a large dossier of German documents was seized recently by the Spanish police. The papers are said to show that "the secret conspiratorial and smuggling activities of the Nazis in Spain were supported by the German foreign office."

There is every reason to believe that Italy's sympathies are with the rebels, notwithstanding her protestations of neutrality. Italian army planes, for instance, have been assisting rebels, despite the fact that neither Italy nor Germany has recognized the rebel leaders as the lawful government of Spain.

It would seem safe to predict that whatever the outcome of the present

civil war, Spain is foredoomed to a dictatorship. If the rebels win, they will undoubtedly emulate Italy and look to Mussolini. If, however, the government forces succeed, they will entrench themselves by dealing ruthlessly with the defeated fascists. The real danger then will be the possible swing to communism. In any event, European democracy is in jeopardy.

THE MOST mischievous phrase in the entire Treaty of Versailles is the "war guilt" clause (article 231) which blames Germany and her allies "for causing all the loss and damage to which the Allied and Associated governments and their nationals have been subjected as a consequence of the war imposed upon them by the aggression of Germany and her allies." Right or wrong, such diplomacy is not calculated to promote peace, but rather to engender hatred.

Another example of this sort of thing occurs in connection with the memorial to Belgian civilians killed in the World War, recently unveiled at Dinant. The memorial bears the famous inscription, proposed originally for the rebuilt Louvain library at Brussels: *Furore Teutonico Diruta: Dono Americano Restituta* (destroyed by German fury; restored by American generosity).

It is authentically reported that Mr. Whitney Warren, the New York architect who was employed to rebuild the famous University library, fought an eleven-year battle in the Belgian courts, in an effort to over-ride a decision which banned his famous "message of vengeance."

What a pity that we sometimes allow our emotions to eclipse our judgment in an effort to promote peace and good will!

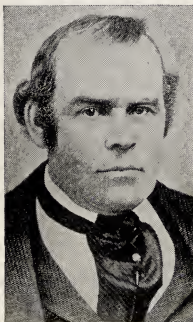
THE OLYMPIC games are achieving, in a measure, the ideal outlined by William James in his famous essay, "The Moral Equivalent of War." International athletic competitions are intelligent and highly moral substitutes for international conflicts and war.

The eleventh Olympics, recently held in Berlin, will have an incalculable influence in promoting friendliness—and therefore peace—between races and nations. The outstanding lesson to be learned from all such sports events is that performance is the sole and deciding factor. Could there be a sounder, more pragmatic rule of life?

It must have been a bit embarrassing to the racial purists when the greatest single Olympic event, the Marathon, was won by a Korean-born student of Tokyo, who ran the fastest race in

(Concluded on page 637)

THE STORY OF OUR HYMNS



PARLEY P. PRATT

By GEORGE D. PYPER

General Superintendent of the Deseret Sunday School Union and First Assistant Chairman of the Church Music Committee

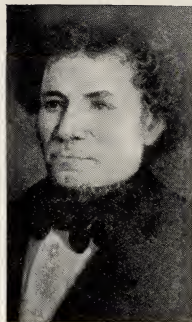
IX. "An Angel from on High"

WORDS BY

PARLEY P. PRATT

MUSIC BY

JOHN TULLIDGE



JOHN TULLIDGE

PARLEY PARKER PRATT, the author of the hymn presented this month, was one of the most fruitful hymn writers and dynamic personages of the early history of the Church of Jesus Christ of Latter-day Saints. He was born April 12, 1807, at Burlington, Otsego County, New York, the son of Jared and Charity Pratt. His forbears, seven generations before him, were among the first settlers of Hartford, Connecticut, having arrived there in 1639.

Like his parents, Parley was of a serious frame of mind and was an intelligent searcher after truth. Of a religious nature, he early joined the Baptist Church. At nineteen he left his New York home and settled thirty miles West of Cleveland, Ohio. In 1827 he returned to Canaan, New York, where he married Thankful Halsey and the couple moved to Parley's home near Cleveland; eighteen months later, attracted by the preaching of Sidney Rigdon who came into his neighborhood, he joined the "Disciples" and decided to devote his life's work to the ministry.

However, the Lord had a work for Parley P. Pratt to do, and while en route to visit his relatives in New York, Parley stopped at Newark and there first heard of the *Book of Mormon*. It thrilled him and he went to Palmyra to investigate. In quick succession he met Hyrum

Smith, Oliver Cowdery, believed and was baptized by Cowdery in Seneca Lake, New York, and ordained an Elder. Soon after, Parley baptized his brother Orson. In 1831 he met the Prophet Joseph Smith by whom he was ordained a High Priest. From then on until his tragic death by assassination, May 13, 1857, he was one of the most active leaders of the Church. Space will not permit of even a resume of the life's work of this great Apostle. The full and romantic story may be found in *Jenson's Biographical Encyclopedia*, and in *The Autobiography of Parley P. Pratt* which is now being reprinted.

The decade in which Parley P. Pratt was born was a remarkable one in Church biographical history. It ushered into this world some notable leaders of the Restoration. Here are a few: 1800, Hyrum Smith; 1801, Brigham Young, Heber C. Kimball; 1804, Willard Richards, Lorenzo Snow; 1805, Joseph Smith, David Whitmer, Orson Hyde; 1806, Oliver Cowdery; 1807, Parley P. Pratt, Wilford Woodruff; 1808, John Taylor; 1809, Charles C. Rich; 1811, Orson Pratt.

One cannot help feeling that

these choice spirits were reserved to come forth in the day of Restoration. They would not fit in any other age.

Parley P. Pratt began the writing of hymns and poems early in life. The first we have record of were included in the Latter-day Saint hymn book, published in 1835, assembled by Emma Smith, pursuant to a revelation given through her prophet-husband. The preface to this collection is interesting, and reads as follows:

In order to sing by the spirit and with the understanding it is necessary that the Church of the Latter-day Saints should have a selection of "sacred hymns" adapted to their faith and belief in the Gospel, and as far as can be holding forth the promise made to the Fathers who died in the faith of a glorious resurrection and a thousand years reign on earth with the son of man in his glory.

Notwithstanding the Church, as it were, is still in its infancy, yet as the song of the righteous is a prayer unto God, it is sincerely hoped that the following collection, selected with an eye single to His glory may answer every purpose till more are composed, or till we are blessed with a copious variety of the songs of Zion.

"An Angel From On High" was not written when Emma Smith's collection was published, and the circumstances connected with its birth are unknown. However, in the preface to his poems, copyright in New York in 1839, Parley P. Pratt gives us a graphical recital of conditions under which most of his hymns were written.

PREFACE

When these poems were written the author had no intention of compiling them in one volume. They sprang into existence one after another as occasion called them forth, at times and in places and under circumstances widely varying. Some came forth upon the bank of the far-famed Niagara, and some were the plaintive strains poured from a full heart in the lonely dungeons of Missouri where the author was confined upwards of eight months during the late persecution. Some were poured forth from the top of the White Mountains in New Hampshire, and others were uttered while wandering over the flowery plains and wide extended prairies of the West, and some in the forest; some were the melting strains of joy and admiration in contemplating the approaching dawn of that glorious day which shall crown the earth and its inhabitants with universal peace and rest; and others were produced on the occasion of taking leave of my family, friends, or the great congregation, on a mission to other and distant parts, and some were wrung from a bosom overflowing with grief at the loss of those who were nearest and dearest to my heart.

AN INTERESTING story is told in *The Life of John Taylor* of a conversation between Brother Taylor and Brother Pratt. It seems that when Brother Taylor arrived in New York on his way to England he landed there with only one cent in his pocket. Asked as to his circumstances he replied that he had plenty. Brother Pratt, hearing this and being much in need of means to publish his writings, approached Brother Taylor, and said: "Brother Taylor, I hear you have plenty of money." "Yes, Brother Pratt, that's true," responded Brother Taylor. "Well," said Parley, "I am about to publish my 'Voice of Warning' and 'Millennial Poems.' I am very much in need of money, and if you will furnish me two or three hundred dollars, I will be much obliged."

"You are welcome to all I have," said Brother Taylor, and pulling his hand out of his pocket handed Parley his copper cent.

"But I thought you gave it out that you had plenty of money," said Brother Pratt.

"Yes, and so I have," replied Brother Taylor. "I am well clothed; you furnish me with plenty to eat and drink and good lodging. With all these things and a penny over, as I owe nothing, is not that plenty?"

History does not tell us how Parley P. Pratt got the money, but he was not a man to be discouraged and the books were published.

The first issue of the *Millennial Star* was published in March, 1840, with Parley P. Pratt as editor. Re-



FROM A PAINTING BY L. A. RAMSEY

An Angel from on High

By PARLEY P. PRATT

*An angel from on high,
The long, long silence broke;
Descending from the sky,
These gracious words he spoke:
Lo, in Cumorah's lonely hill
A sacred record lies concealed.*

*Sealed by Moroni's hand,
It has for ages lain,
To wait the Lord's command,
From dust to speak again,
It shall again to light come forth,
To usher in Christ's reign on earth.*

*It speaks of Joseph's seed,
And makes the remnant known
Of nations long since dead,
Who once had dwelt alone.
The fulness of the Gospel, too,
Its pages will reveal to view.*

*The time is now fulfilled,
The long expected day;
Let earth obedience yield,
And darkness flee away;
Remove the seals, be wide unfurled
Its light and glory to the world.*

*Lo, Israel filled with joy,
Shall now be gathered home,
Their wealth and means employ
To build Jerusalem.
While Zion shall arise and shine,
And fill the earth with truth divine.*

ferring to this in his autobiography he says:

While engaged in editing the *Star*. I . . . also assisted my brethren in selecting, compiling and publishing a hymn book. In this work were contained near fifty of my original hymns and songs, composed expressly for the book and most of them written during the press of duties which then crowded upon me.

As "An Angel from on High" was neither included in Emma Smith's collection nor Parley P. Pratt's book of poems copyright in 1839, but was included in the first edition of the *Latter-day Saint Hymns* published in 1840, it must have been written in that year. So alleges Samuel Russell in a collection of Pratt's hymns called "Millennial Hymns" published in 1913. In the new *Latter-day Saint Hymns* this prolific song writer has thirty-eight numbers to his credit, eight more than Wm. W. Phelps, his nearest competitor.

"An Angel From On High" has been sung to many tunes but the one composed by John Tullidge, published in *Latter-day Saint Hymns*, No. 420, is the setting now generally accepted.

The hymn tells in five graphic, effective stanzas the story of the coming forth of the *Book of Mormon*; that the long silence has been broken by the announcement from an angel to the Boy Prophet that the sacred record, for ages concealed in the Hill Cumorah, is at last to speak out of the dust, to usher in Christ's reign on earth; that the bursting of the seals would send light and glory into the world and reveal the fulness of the Gospel. The last stanza is a mighty prophecy now being literally fulfilled—that Israel "shall now be gathered home" and build Jerusalem with their wealth and means* "while Zion shall arise and shine and fill the earth with truth divine."

"An Angel From On High" belongs distinctively to Mormon hymnology. It is a song of the Restoration—a revelation of a divine truth of which Parley P. Pratt was an inspired torch-bearer.

LIFE OF PROFESSOR JOHN ELLIOTT TULLIDGE

WEYMOUTH, a noted seaport on the south coast of England, is said to be second in the world for beauty—that of Naples being scarcely its superior. Beautiful indeed is Weymouth Bay when its waters are stirred by the approaching storms of the rough coast, or lay sleeping in placid beauty under the misty light of the summer moon. It was here in this town of ever changing beauty

—Within a year from the time this song was written Orson Hyde, on the Mount of Olives, dedicated and consecrated the land of Palestine for the return of Judah's scattered people. Today more than three hundred thousand Jews occupy the land.

that John Elliott Tullidge, the composer of the tune "An Angel From On High" was born, in the year 1806, the son of Edward and Mary Elliott Tullidge. His father, being a wealthy man, gave his son every advantage. At the age of three years, showing signs of a very remarkable voice and a love for music, he was placed under the care of a tutor. At the age of ten years he led the choir at a concert in London. He received his education at Eton and at the same time studied voice culture. Later he studied composition and technique under the celebrated musician and composer Hamilton.

At the age of twenty he married Elizabeth Daw, granddaughter of Squire Horsey, a wealthy land owner of Brighton. Five children were born to them, three sons and two daughters, the youngest son dying when a child.

In his youth Professor Tullidge won the position as principal tenor of the Philharmonic concerts and he became one of the four conductors of the York Harmonic Society. Mrs. Sunderland, known as the "Yorkshire Queen of Song" and later as the greatest oratorio singer in England, was at that time the leading soprano of the society. With her Mr. Tullidge was frequently sent out by the society to fill engagements as the principal singers at the oratorio concerts of the northern countries of England. It was one of these professional tours that led him into Wales, where he became the conductor of St. Mary's Cathedral choir of Newport, South Wales. He was founder of the Newport Harmonic Society in 1843. This same organization, years later, took the laurels from the choral societies of all England and to this day this choral society is

known by the same name, and has never ceased to be active.

During the years he lived in Wales he gave concerts, taught voice culture and composition. Professor Evan Stephen's musical teacher was a student of Professor Tullidge.

In 1836 he was invited to spend the Christmas holidays at Lord Reynolds' castle. It was there he sang for Princess Victoria, who became Queen of England the following year.

In 1850 he returned to Weymouth, and it was about a year later his son Edward (the Utah historian) was converted to the Mormon Church by William Bowring, a distant relative of Sir Henry Bowring, his mother's cousin. Edward was a traveling Elder for seven years, only coming home long enough to get clothes and some much needed food. It was during these brief visits that he converted his sisters and brother.

In 1855 Professor Tullidge and his family moved to Liverpool where Edward became editor of the *Milennial Star*. In 1860 his daughters, Elizabeth and Jane, sailed for America and in 1861 Edward followed them.

It was in the spring of 1865 that Professor Tullidge and his wife decided to make that long trek to Utah. His son John and his wife and baby emigrated with them. The child died and was buried on the plains. They arrived in the valley in September, 1863. Professor Tullidge did not join the Church until almost a year after his arrival in the city. His wife never did join the Church. She and her family had always been Episcopalians and the Gospel coming to her later in her life, as it did, she was unable to make the change. However, she came to Utah, braving all the hard-

ships of the plains and pioneer life to be with her children.

Professor Tullidge gave his first concert in Salt Lake City in September, 1864. There was little in Salt Lake for a man of his ability but he accomplished as much as possible, giving concerts, teaching and composing. He was the first musical critic in Utah. Recently published in one of the local newspapers this article appeared:

"The earliest evidence of music criticism in Utah is very probably Professor John Tullidge's reaction to a concert witnessed upon his arrival in Salt Lake Valley, Saturday, October 31, 1863. This criticism expressed is the oldest of evidence used by Basal Hansen, N. A., of the Brigham Young University in a thesis dealing with the history of music criticism in Utah."

Professor Tullidge arranged the musical scores for the Salt Lake Theatre orchestra and was composing music for the orchestra at the time of his death which occurred in January, 1874, resulting from a fall which killed him instantly. The greater part of his compositions were left in England. He composed music for the anthem, "How Beautiful upon the Mountains," often sung by our choirs, and five of his music settings to hymns by early Mormon writers are found in *Latter-Day Saint Hymns*: "An Angel From on High" (Parley P. Pratt), No. 420; "Adieu To The City" (Pratt), No. 183; "Come All Ye Sons of Zion" (William W. Phelps), No. 214; "Think Not When You Gather to Zion" (Eliza R. Snow) No. 78; "Ye Ransomed of Our God" (Phelps), No. 123.

Professor Tullidge's daughter Jane became the wife of Bishop Alexander C. Pyper, and their children and children's children, faithful Church members, have reflected the musical genius of their talented ancestor.

HOW FARES THE CHURCH IN GERMANY

(Continued from page 609)

dom, and of Mormon doctrines. It is hoped by this exhibit to impress those who come from distant parts of the earth with the ideals that lift and inspire all who observe them to the upper levels of living.

During the Olympic Games in Berlin four missionaries of the Church of Jesus Christ of Latter-day Saints served as judges at the International Olympic Basketball Tournament at the invitation of the

German Olympic Committee. This honor came no doubt as a worthy acknowledgment of the splendid assistance Mormon missionaries have given to various organizations throughout Germany preparatory to the Olympic Games. The missionaries were given white official Olympic uniforms and were cordially and generously received into the group of Olympic officials.

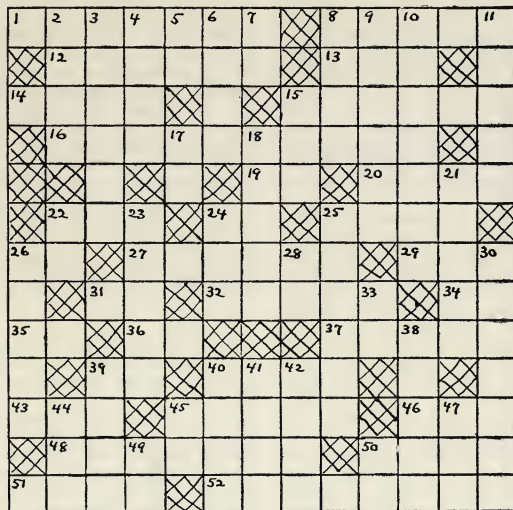
This question is often being ask-

ed: "Are the German people interested in religion?" The answer is "Yes!"

In letters that come from seventy-five traveling Elders to mission headquarters every month, stories of keen interest are related. During the fall conferences of 1935 many of the two hundred fifty local branch missionaries—these are faithful Saints who try to spend a few hours a week

(Concluded on page 622)

THE SCRIPTURES IN CROSS-WORD PUZZLE



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NO. 1 WORD CLUES

No. 1

ACROSS

- 1 The . . . of these puzzles is to make you
12, 13, and 16 across
8 The Egyptians used this for making
bricks Ex. 5:7
12 "when ye shall . . . for me with all your
heart" Jer. 29:13
13 Article
14 Gad was David's . . . 2 Sam. 24:11
15 "a God ready to . . ." Neh. 9:17
16 They testify of Christ
19 God in Hebrew names
20 Great waters
22 Because
24 Preposition
25 Pronoun
26 King of Egypt 2 Kings 17:4
27 Easter comes from this name
29 Fifth son of Jacob Gen. 30:6
31 Pronoun
32 "and if there be any praise, . . . on these
things" Phil. 4:8
34 Japanese measure
35 Home of Abraham Gen. 11:31
36 New England state
37 Early church leader Acts 15:22
39 Pronoun
40 Possess
43 Truly
45 "into . . . darkness" Matt. 8:12
46 Tall East Indian palm
48 "a far more exceeding and . . . weight
of glory" 2 Cor. 4:17
50 "more than meat" Luke 12:23
51 Gen. 27:38 is one
52 Hard stones Ezek. 3:9
A command of Christ is 12, 13, 16, 22,
24, 25, 31, 32, 39, 40, 48 and 50 combined.

DOWN

- 2 "learn to maintain good works for neces-
sary . . ." Tit. 3:14
3 Resound
4 Young salmon
5 Conjunction
6 Marine fish
7 Expression of inquiry
8 It led the Wise Men
9 "thou shalt . . . the mountains, and beat
them small" Isa. 41:15
10 Mackerel food (two words)
11 ". . . of the morning" Ps. 139:9
15 Assyrian king 2 Kings 15:19
17 A Benjamite 1 Chron. 7:12
18 "the . . . shall be holy unto the Lord"
Lev. 27:32
21 Nephew of David 1 Chron. 2:17
22 Chinese name of Buddha
23 Pass a rope through
24 Professor of some ism
25 More rigid
26 ". . . to shew myself approved unto
God" 2 Tim. 2:15
28 New England state
30 Cuddles up
33 Two Old Testament books
38 Language in use in Christ's time Luke
23:38
39 Westralian name for a tree
40 Alaskan Indian
41 A threshing floor Gen. 50:10
42 Part of the Argo constellation
44 Fish
45 Same as 5 down
47 Aster
49 Babylonian deity
50 Note

(Solution to appear in November Era)

How Fares The Church In Germany

(Concluded from page 621)

carrying the "Good News" to their neighbors—reported that they had experienced better response to their endeavors than for a long time past. Here is a typical expression from one of them:

The people are reading the Scriptures more and more. Outwardly they seem not to care about religious matters, but inwardly they are giving themselves much thought about it.

That they are being encouraged to read the scriptures is evidenced by a number of Catholic book stores in Berlin now displaying the Bible in their windows and urging its sale. They are also urging a Bible for every home. Formerly the Catholic church would not permit the reading of this sacred book by the laity.

This new effort however is quite necessary, for the German people as a whole do not know their Bible as they did formerly. That is not because they have lost interest in religion. They, as many other people of the world, desire a reviving of it. The fault is not in religion itself, but in worn-out forms, rituals, and creeds. The German people are not incidentally, but consciously, seeking something that will offer them certainties, not hopelessness; life, not damnation. This restless seeking accounts for the recent new movements in their religious world. Nothing short of an everyday workable faith will satisfy them now. The tradition and error of old faiths have gone to the scrapheap. Until one shall come that will sound the depths of the soul and at the same time inspire the noblest aspirations, there will be no religious rest in this newly awakened nation. Once they find it and can know they have found it, it will be adopted with full heart and purpose.

Not with projectile and bomb, with trench and fort, is the greatest "Watch on the Rhine" being kept; but in cheerful hearts and kindly acts toward fellow men; by a message of eternal hope, a way of life that meets the needs of the now and the "to be." This "Watch" is being kept for the great German people by a humble, earnest people and their friends. It is the defense against evil and destruction. Preserved by a kind Providence, it is the one that will endure.



FROM THE DIARY OF A BISHOP'S WIFE

By ADELE CANNON HOWELLS

TUESDAY, JUNE 22ND. Another busy week. Attended the Stake Relief Society exhibit of hand work—afghans, quilts, comforters, rugs, towels, bed spreads, table covers, napkins, doliies. What a wonderful outlet is work for the hand! When weighed down with all the mental complexities of modern life—it is a joy to scrub, sweep, iron, knead bread, stir up cake, crochet, knit, sew—and how wise is the Relief Society to help women develop these arts. Attended the closing Primary party, a delightful affair so well arranged by the tireless officers. Such a pleasure to see the children gathered together for worthwhile entertainment. All these fine ideas worked out by the General Boards should be appreciated to the fullest by all of us.

Wednesday, June 23rd. Employed a new maid this morning, a very nice Swedish girl with the beautiful complexion typical of that nationality, gained she tells me by washing her face night and morning with a good soap and water. In the place she just comes from her duties consisted of helping the cook, taking breakfast trays up to the lady and three children for breakfast in bed, caring for the linen and silver and waiting on table. At another home in which she had worked she helped the cook, arranged and kept in order twenty bowls and vases of roses (no other flowers would do). She also waited on the madame (aged

seventy-two) and helped her dress for dinner in the absence of her personal maid. Often when going out for dinner with her husband (aged forty-four) the madame would faint while dressing, but on coming to would continue dressing with great determination, and insist on going to the party. After working at such places, I am afraid H— will find us terribly ordinary—every member of the family getting up for breakfast and having regular work to do! Truly one-half the world doesn't know how the other half lives!

Thursday, June 24th. A nice note of appreciation this morning from Sister W. Kindly words while we are living seem worth more to me than big bouquets when we are dead. A great woman, Sister W— with a splendid husband, bringing up a fine family, industrious, patient, quiet, willing, and devoted to the Church—the sort of people whose example we should all follow.

Friday, June 25th. "Speak no evil, hear no evil, see no evil!" This proverb proves that the Chinese were wiser than we moderns notwithstanding all our accomplishments, discoveries, and inventions. To guard our tongues—those innocent-looking parts of our body that can be so frightfully harmful. A member of the ward called to see my husband but as he had already gone to his office, the lady told me about the dreadful damage that had been done her brother, also a member of the ward. This young man's life is wrecked because somebody started an evil story about him, magnifying his little faults and making a mountain out of a molehill. After talking to her and trying to help her, I am writing myself a sermon on the deadly sin of speaking evil. It is often as injurious as murder, killing the spirit instead of the body. When indulged in, the habit increases until no one is safe before one who wields a wicked tongue.

Criticism of people in general, and of dearest friends (if one who talks about another can be called a friend) is a malicious act. Nothing can be more cowardly than saying one thing to a person's face and another thing behind his back. Criticism of public officials, who in the main strive to do their duty is ungrateful and despicable. The average person has no idea of the burden carried by these officers, the insults given them and the demands made of them. No wonder they have to go incognito to some quiet place for rest.

Saturday, June 26th. Busy packing for the ranch. Will enjoy visiting the folks at home and spending some time in my native state. Utah and California, sister states and a great combination. Each supplements the other and the people of each can be of great benefit to the other. Utah fruits, vegetables, turkeys, and lambs are at a premium in California. California food-stuffs of course are valuable, coming at a time when Utah is covered with snow. Utahns should visit California, Californians should visit Utah and make stronger and stronger the bond between them!

Monday, June 28th. The usual Sunday yesterday. My husband off to nine o'clock bishop's meeting and we all to Sunday School. In the evening to Sacrament Service at seven o'clock. A peaceful, quiet time sitting in the chapel as the fading light of day intensifies the beauty of the stained glass window with its lovely figure, "The Light of the World." This service always seems to me to fortify us for the week.

An early telephone call brought confidential news of the sad—but no, I must not even write it in my diary. When it comes to other people's private affairs, I must be what every Bishop's wife should be—as discreet as a foreign diplomat and as silent as the Sphinx.

On the Book Rack



M. I. A. READING
COURSE BOOKS
SEASON 1936-37

THE GREAT BIOGRAPHERS
(Albert Britt, McGraw-Hill
Company, Inc., New York, 1936)

POPE SAID long ago, "The proper study of mankind is man." Mr. Britt begins his critical and historical survey of the great biographers with a keen analysis of biography itself: its inception, its definitions by such notables as Carlyle and Maurois, and the fundamental principles which make for accurate biography. From this discussion which clears the way to his aims in writing the book, Mr. Britt progresses to a discussion of the various biographers who have figured in the writing of the stories of man from the dawn of history to the present. The chronological presentation of the biographers with clear-cut critical comments on each makes the book a decidedly helpful reference volume.—M. C. J.

ALL THE MOWGLI STORIES
(Rudyard Kipling, Doubleday Doran
and Company, Garden City, 1936)

ALL THE MOWGLI STORIES, illustrated by Kurt Wiesel! That indeed is a rare combination, enticing to old and young. In this volume is the complete story of Mowgli, the man-child adopted by wolves, befriended by Baloo, the brown bear, Bagheera, the black panther, reared in the Seeonee wolf-pack, but who finally returned to live with man. The Mowgli stories are a classic which all children should read. This volume, beautifully produced, is the most satisfactory to use because it includes all of the man-cub's stories within a single cover.

Mowgli's experiences with the bandar-log (the monkey people), with Kaa, the snake, with Shere Khan, the great tiger, are never-to-be-forgotten thrills for those children who are introduced to them early in life. The sympathetic approach to animal life which Kipling gives can not be duplicated by very many writers.—M. C. J.

INSIDE EUROPE
(John Gunther, Harper and
Brothers, New York, 1936)

WITH conditions in Europe reaching headline proportions, the book *Inside Europe* becomes tremendously important reading for all of us. Through it we gain an insight into European situations and are introduced to the people responsible for them. Through Mr. Gunther's introductions we feel that we have a bowing acquaintance not only with European personalities who are front page news but also with those behind the scenes whose quiet, persistent work and growing popularity are making them influential in the shaping of the destinies of their countries.

Mr. Gunther also clarifies some of the happenings of the past few years. The Stavisky case which rocked France and teased us with its importance but its secret ramifications is explained for us. The German "purge by blood" of June 30, 1934, is analyzed before our eyes. Each of the European countries receives its share of adroit, penetrating analysis. Beginning with Hitler's Germany, Mr. Gunther ranges through all the countries, ending with Russia. Seven chapters deal with Germany; four with France; three with Mussolini's Italy; four with England; four with Austria; three with the Balkans; and three with Russia.

Mr. Gunther's eleven years' experience as European correspondent for

the *Chicago Daily News* has given him the opportunity to travel extensively throughout Europe and study at first hand the conditions existing there. In addition he has disciplined himself in writing only the details essential to making a lucid, truthful, and entrancing report.

As a sample of his concrete style we might quote a brief excerpt from his comment on Spain: "A monarchy five centuries old fell, and not a shot was fired. The dynasty of Spain disappeared into the dust of history, like an olive dropping off a tree."—M. C. J.

LIGHT OF THE YEARS
(Grace Noll Crowell,
Harper Brothers, New York, 1936)

A SIGNIFICANT little volume of poems is this collection in which Mrs. Crowell emphasizes "the strength and poise and power" that come from "finding God!" Nearly all of these poems deal with the symbol of light as relating to the Divine Power. Mrs. Crowell's poems have a restful and at the same time a stimulating quality which will make them welcome reading to many classes of people. Many poets have been called "poets' poets"; Mrs. Crowell should be called "people's poet." Her sincerity of expression and her joy in the commonplace, fundamental elements in life strike a sympathetic chord of response in the hearts of her readers.—M. C. J.



Homings



CONDUCTED BY MARBA C. JOSEPHSON



DAME FASHION dips her gifted fingers into the nook and corner of everywhere to bring forth the positively new . . . from the old.

This season she shouts "Halloo" to the *sportsman* . . . and "Hello" to the *workingman*, and sets about to blue print the comfort and coloring of their clothing for milady's sportswear wardrobe . . . presenting for your approval a very healthful, cheerful and dependable fashion setup:

Tweeds, Flannels and Jerseys
Wood Browns, Greens and Reds
Fencer Jerkins
Lumberjack Jackets
Engineer Jumpers
Peasant Coats, Sweaters and Leather Coats
Large Capacious Pockets
Zippers
Visor and Beret Hats
Thong Laced Handbags
Workingman Zipper Handbags
Cowboy Gauntlet Gloves
Motorman Gloves
Oxfords

Out-of-door fashions they are! to make you want to whistle like a wood chopper and sing the song of woodland and stream. You won't question if they're fashion-right because you'll simply know that they're rich and colorful and good to wear.

OCTOBER is the month of spooks and goblins, of pumpkins and witches' cauldrons. Mothers should take advantage of this eerie season to plan a family good time. If you have any teen age or older socialites, you had better forestall difficulty by giving a formal invitation so that they will reserve at least the Hallowe'en dinner date. If you are somewhat ambitious and fairly clever, you might write a catchy little verse to notify them of your intentions.

If you have younger children, you will find that the schools have them make at least some one Hallowe'en decoration which would be effectively used for enhancing the house. You may like the windows decorated with black cats, witches on broomsticks, and pumpkin heads. These make lovely silhouettes for those children who come to your porches to shine their jack-o'-lanterns through your windows.

Now, the dinner may be as pretentious or as simple as you wish. Of course, the color scheme is all-important. For the centerpiece, a scooped-out pumpkin rigged up with a light will make the eyes shine with a piercing glance and the mouth open in a leering grin may later be used to advantage as the children make their pilgrimage through the neighborhood. If one of the children is included, he could make pumpkin place cards. Individual centerpieces may be orange baskets filled with gelatin squares or candy and nuts.

To carry out the color scheme, muskmelon cocktail circles covered with ginger ale and decorated with a sprig of mint may be served. Sweet potatoes or yams will also enhance the orangey color scheme. Carrot fingers are made by slicing the carrots the long way of the

carrot into seven or eight strips and cooking them until tender and the water is absorbed by the carrots. Then add salt, butter, and lemon juice to taste. They're really delicious—and they have that Hallowe'eny color! Breaded lamb chops also will prove good and they look a golden brown when done nicely. Individual pumpkin pies are good to top off with.

If you find it hard to get the family to drink as much milk or eat as many eggs as they need to keep them healthy you might try the following recipe for either a luncheon dish or a filler when the family come rushing home from school with a cry of "When do we eat?"

CHOCOLATE CUSTARD

1 quart milk
 $\frac{1}{2}$ c. sugar
 $\frac{1}{2}$ c. ground chocolate
6 eggs
Pinch salt
1 t. vanilla

Scald milk in double boiler; add sugar, chocolate, and salt which have been mixed together. Pour this over beaten eggs, which have been well beaten (saving out two whites). Return to double boiler; cook until it thickens. Remove from fire; add vanilla and beaten whites. Chill and serve in tall glasses.



Ward Teaching

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC—EDITED BY JOHN D. GILES

Ward Teacher's Message for November, 1936

THRIFT

ONE of the most desirable of human virtues is thrift. This admirable and helpful quality brings happiness and success through self-control and mastery that give supreme satisfaction. Its opposite brings worry, grief, suffering, humiliation, and sometimes even more serious consequences.

Thrift is not miserliness. It is the wise use of money. Intelligent spending is frequently the most desirable type of thrift. Real thrift—of money or time or substance—means the avoidance of waste, the absence of squandering, the proper regard for values, and an outlook for the future.

The following excerpts from "A Guide to Quorum Activity" give helpful advice which every Latter-day Saint family should heed:

Every member of the Priesthood should strive for financial independence. This must come ordinarily from the savings from the income from his vocation. Whether he achieves it depends largely upon his

own efforts. It is his duty to do all he can to secure for himself and his family the things that are necessary in the happy life, and some protection against the weakness of old age.

A man should save some part of his income. The necessary expenses must be so regulated that something is left over to go into the savings fund. Every member of the Priesthood, whether young or old, desires to increase his education; to go on a mission; to make some investments that will yield an income to help in the day when his earning capacity has diminished, and to do other things that will increase the joy of his life. The cost of all such ventures must come out of his savings. Saving must go along with earning. It follows that he must not go into debt, except under the greatest pressure and the largest need. It is doubtful if a man has a right to go in debt for anything else than an education, a mission, or a home.

To make the best use of an income, it is necessary to use the budget system. Every quorum member should know his probable income and expense, and should make a budget accordingly. Then with all his might he with his family should attempt to live within that budget.

you will do much toward preserving your families from sickness, disease, and death.

DON'T indulge in stimulants. Leave out of your diet tea, coffee, and other narcotics—briefly—keep the Word of Wisdom.

DON'T neglect the principles of sanitation and cleanliness in the home and in the person. The Lord expects us to be clean.

Then, if after all you can do, or have done, you become sick, use practical common sense in trying to get at the cause of your sickness. Old-fashioned mothers used to break up many an illness with some simple home remedies. If your ailments don't respond to such treatments as you know how to apply, then do not delay too long before you get the advice of some competent person, for, let us remember this, we are entitled to the assistance of those who are skilled and wise in the treatment of diseases. Remember to take the advice of the Lord in the revelations, and see that the sick are "nourished with all tenderness, with herbs, and mild food."

Early in our troubles we should seek the elders of the Church, to have the aid of prayer in administration, in intervention with our Heavenly Father. If the head of the house has authority, he should call in someone to assist him, and together they should administer to the sick person. If there is no elder in the home, then invite some neighbors who have the Priesthood, or make your desires known to the bishop, and he will see that assistance comes to you.

Have faith in the Priesthood and in the Lord. As much, or more perhaps, depends upon your faith as upon theirs. Live so that you are worthy of the blessings of the Lord, and then you may be sure that he will hear your prayers, and answer them according to his wisdom.

But with all your faith, we cannot expect to stop the course of nature, or oppose the will of Him who knows what is best for us. People will continue to die, no matter what we do for them, but we have this promise, that if we do our duty, "if they die, they die unto the Lord, and their death is sweet."

Let us be reasonable and practical in all these things, remembering that the blessings of the Lord are predicated only upon our obedience to law, and that the laws of nature will always operate unless set aside by superior law, and that the intervention of our Heavenly Father cannot be invoked with success, except by those who have faith in Him.

FOLLOW-UP OF WARD TEACHING

IN ORDER to obtain satisfactory ward teaching it is necessary (a) that those appointed to this important service shall be trained and qualified and imbued with the spirit of their calling; (b) that they shall systematically and spiritedly visit the families under their direction each month; and (c) that they shall render proper account of their work and receive appropriate encouragement in this service.

One of the important means to secure the proper results is to make the monthly report meeting, under the direction of the Ward Bishopric, most interesting to all the members of the Priesthood who are or may become ward teachers. A very considerable proportion of the time of the meeting should be allotted for discussion on the subject of the importance in methods and matter of ward teaching. Reports to be given should be brief and should show the number of families as well as the number visited, so that the ward clerk can show, before the meeting adjourns, the total number visited during the month.

The main part of the meeting should be given over to the consideration of some phases of ward teaching, or the results obtained by various ward teachers.

It is suggested that, if any other time has not proved satisfactory, this meeting might be held jointly with the Priesthood during the Priesthood pe-

riod in connection with the Sunday School on the last or the first Sunday of each month. However, every effort should be made to develop improvement generally in ward teaching.

In conformity with the revelations of the Lord and in order to promote peace and righteousness throughout the Church, the teachers should be impressed, in connection with their preparation, of the importance of encouraging loyalty, unity, and Church activity among all members.

The Presiding Bishopric

THE HEALING OF THE SICK

CLEANLINESS, SANITATION,
FAITH, AND SKILL

BEFORE we talk about the healing of the sick, we should have something to say about avoiding sickness, and here are a few "don'ts."

DON'T run into sickness—keep away from contagion.

DON'T over-eat. There are many more people in this country who over-eat, than there are who under-eat. Here is some good advice from Presiding Brigham Young:

"The Americans as a nation are killing themselves with their vices and high living. As much as a man ought to eat in half an hour, they swallow in three minutes. If you want a reform, carry out the advice I have just given you. Dispense with your multitudinous dishes, and, depend upon it,

Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC—EDITED BY JOHN D. GILES

OBSERVE THE SABBATH DAY

THE DIVINE command to keep the Sabbath Day holy applies to all Latter-day Saints today just as much as it has done from the beginning, and as it did to ancient Israel. While social and material conditions have greatly changed in the centuries since the giving of the Ten Commandments, the day should be observed in the proper spirit thereof, commensurate with present conditions. It is a day for the spiritual benefit of mankind. Nothing should be done that will detract from a restful and worshipful attitude during that day.

In conformity with Church standards, all members and officers, and especially the presiding officers of wards and branches, should avoid attending any field sports or theatres on that day. Nothing should be engaged in that will detract from the spirit of worship and rest. Certainly, of all men, those in positions of responsibility should set the example and give wise counsel to all Church members, old and young alike, that will stimulate them properly to remember and observe this day so that at the close thereof, in reviewing the events of the day, each may have no occasion for regret, but may have been rested from the ordinary cares and diversions of life, and have gained spiritual strength and encouragement to greater works of righteousness.

AARONIC PRIESTHOOD SEMI-ANNUAL CONVENTION AND LEADERSHIP CONFERENCE

SPECIAL attention of Aaronic Priesthood leaders in stakes and wards is called to the two important meetings to be held in connection with the October General Conference in Salt Lake City. On Saturday, October 3rd, at 8 a. m., a leadership conference for all who have responsibility for Aaronic Priesthood work will be held in Barratt Hall. The program will follow the plan introduced some time ago of presenting problems and inviting questions and discussions from the floor. Quorum supervision by stake and ward committees and ward teaching are two of the matters listed for discussion in this meeting.

The regular semi-annual Aaronic Priesthood convention will be held Saturday, October 3, at 4:15 p. m. in the Assembly Hall. Reports, recommendations from the Presiding Bishopric and the renewed emphasis to be given the Aaronic Priesthood correlation plan will be the principal subjects on the program.

All stake and ward committeemen,

THE STANDARD QUORUM AWARD

THE FINAL quarter of the year is here. Quorum Supervisors should check carefully upon the requirement for the Standard Quorum Award.

The standard quorum award is to be a recognition by the Presiding Bishopric of the Church to every quorum that reaches the standards prescribed. The award will consist of an appropriate certificate, suitable for framing and preserving permanently, to be presented to the quorum upon a suitable occasion by stake officers representing the Presiding Bishopric.

A standard quorum is one where the following standards have been met:

1. Set up and follow yearly quorum meeting program in accordance with the recommendations of the Presiding Bishopric for 1936.
2. Set up and follow a yearly program of social and fraternal activities in accordance with the recommendations for 1936.
3. Have an average attendance record of 60% or more during the year.
4. Have 75% or more members fill assignments during the year.
5. Have 75% or more members observing the Word of Wisdom as shown by the annual report of the bishop of the ward as of December 31, 1936.
6. Have 75% or more of the members who earn money during the year pay tithing, as shown on the annual report of the bishop of the ward as of December 31, 1936.
7. Have 50% or more members participate in two or more quorum service projects.

Stake Aaronic Priesthood committees will be requested to check on each quorum and recommend to the Presiding Bishopric the quorums which have reached the standards and are entitled to recognition.

stake presidencies and high councilmen, bishops and counselors, mission presidents, and Priesthood supervisors and others interested in or responsible for Aaronic Priesthood activities in any organization are especially invited to attend both meetings.

WINTER ACTIVITY BEGINS

OCTOBER sees fall and winter Priesthood activity greatly accelerated, following an unfortunate and detrimental slump during the summer season.

It is urged that all who are responsible for Aaronic Priesthood supervision make every possible effort to have

all activities get into full swing as quickly as possible. It usually takes several weeks and sometimes months to get back to normal activity and regain the ground lost as a result of the summer "let down."

Stake and ward leaders should devote themselves energetically to the task of bringing membership, attendance, and activity back to normal with as little delay as possible. Organizations should be perfected in every detail and every member induced to resume active participation in quorum affairs.

THE AARONIC PRIESTHOOD

Selected from Modern Scripture

PRIESTHOOD, as we understand the term, is a word signifying the power of God, the medium of His manifestations, and the authority by which He may be legally represented. When used in a personal sense, it implies the body of individuals, or Priests taken collectively, in whom that authority is vested. It means, in other words, the right inherent in the Godhead to rule and govern all things in heaven and on earth.

In the Church of Christ there are two Priesthoods, the Higher or Melchizedek, and the Lesser or Aaronic, including the Levitical Priesthood. The Higher Priesthood holds the right of presidency, the keys of all spiritual blessings, and exercises general authority and jurisdiction; at the same time having a special calling to administer in spiritual things. As the greater it comprehends the lesser, and takes in as an appendage to itself, the Aaronic Priesthood, whose peculiar mission and special purview—without ignoring its spiritual rights—are in and over the administration of temporal things. Thus, is the latter not equal to the former, though being an important adjunct, or essential portion thereof, included in as necessary to its completeness, and inseparable therewith, in one sense, in its operations.

Two Priesthoods Explained

For the sake of illustration, these Priesthoods, taken together, might be likened to the human soul—a dual being, composed of an earthly body and its spirit counterpart. Even as it requires these twain, these twin principles, to constitute the soul of man, or of any living thing; so in Christ's perfect government, a system which comprises and takes cognizance of all things good and praiseworthy, outward as well as inward, temporal no less than spiritual, there must needs be two wings or branches of organized polity, corresponding with and represented by

these Priesthoods, whose respective powers and jurisdictions are thus generally defined.

For, as we grasp and utilize the tangible things of this life, through the medium of the mortal body, with its various members and organs; while spiritual objects, things pertaining to a higher state of existence, are perceived, comprehended and made practical by means of the spiritual faculties; so these Priesthoods, allied and interwoven though they be, are diverse in their general powers and prerogatives, though entirely harmonious, in mutual and external workings, when administered in the spirit of righteousness.

Furthermore, to continue the comparison, it is the spirit, or higher part of man, which controls, directs, and supplies the motive power of the body, being the vital mainspring of that wondrous piece of machinery, whose functions are carried forward by reason of the animation resulting from their union and normal operation. Even so, by analogy, it is the Holy Melchizedek Priesthood, holding the right of presidency over the Church, which exercises controlling influence and direction as to the whole; while imparting of its spiritual life and delegating a portion of its authority to the Lesser Priesthood, that it, likewise, may possess and wield its distinct and legitimate powers, and execute in their fulness the purposes for which it was designed.

Power and Authority

Let it not be supposed, because of a seemingly inferior title, and the limited or specific—though really magnificent—field in which it is called to operate, that the Priesthood of Aaron—the lesser, but still great, of two grand governing principles is a thing to be lightly thought of or despised. A power which held sway in ancient Israel, through an almost uninterrupted tenure of fifteen hundred years; which ruled over judges and anointed kings; founded an empire and laid waste the cities of wickedness; which dictated, sanctioned, or denounced with the voice of divine authority; the policy, civil and military, of some of the mightiest and most illustrious monarchs and warriors of ancient times; a power which communed with the heavens and brought down angels from above; which officiated by Priest and Levite in the Temple of God at Jerusalem; receiving by Urim and Thummim and angelic visitation His august commands, as the oracles of Jehovah's will to His chosen and peculiar people; a power holding the keys of the Gospel of preparation, and unlocking the doors of repentance and remission of sins, when the "baptism of John" was proclaimed in the wilderness of Judea, and the coming of Christ was heralded by His forerunner to a faithless and unbelieving world. Surely, such a power is not to be depreciated or ignored, even in an age and dispensation more glorious.

THE WORD OF WISDOM REVIEW

*A Monthly Presentation of Pertinent Information Regarding the
Lord's Law of Health*

A REMARKABLE TESTIMONY

"KEEPING THE WORD OF WISDOM"

*Testimony of Orley S. Stapley
of Phoenix, Arizona*

ONE MORNING about March 2, 1919, while in Chicago, Illinois, as I was walking along I came to a cross street railway running overhead and another one on the ground. Just as I reached the street, the car going north stopped on the opposite side of the street. Another car was traveling south toward me. The car going north started up, so I stepped up to the track waiting for it to pass, expecting the south-bound car to stop before crossing the street.

It came to a stop, but having no passenger to get off, without ringing its bell, started again. The car going north was just passing me when the fender on the south bound car struck me, and pushed me between the cars. I immediately threw up my left arm, which the conductor saw. He hailed the conductor on the other car, and both applied the brakes. I rolled between the cars for about fifteen feet. Then both reversed their cars and rolled me out. The space between the cars was between 6 and 8 inches.

You have probably heard of a cat catching a mouse, and heard his bones crack. That is just what happened to me. When I came out the conductor met me. I thought I would take a deep breath then I would have a hemorrhage, and it would be all over. I did this but nothing happened. They led me into the Palace Hotel, which was on the corner of the street, and set me in a chair. Then they called for the house surgeon, who happened to be in. He came down and looked at me and asked if I could walk, and I said "Yes." I arose from the chair and with his help I walked to the elevator. They then put a chair in for me to sit on and took me up to the fourth floor. Then they helped me up again, and I walked into his room. He asked me to stand a few minutes while he fixed up the bed. While he was doing this I took off my overcoat and coat and vest, then he helped me to get on the bed, where I lay down.

After a few minutes I could hardly move. Two doctors of the railroad company had arrived. As they came in my doctor put his finger to his mouth, which meant not to talk to me.

I was taken to the hospital. I was x-rayed and it was found that my breast bone was broken loose from my neck on both sides, my right collar bone was broken, and four ribs were broken loose from my breast bone. All

my ribs were cracked on both sides, and my shoulder blades were driven into my back. My body was blood-shot all around about eight inches wide.

It was impossible for the doctors to take my pulse beats until the next afternoon. It was then 165 beats to the minute. They said the blood flowed through my heart as water goes through a centrifugal pump.

Immediately after this accident happened I wired my family to send Delbert, my son, to Chicago, to look after me. In due time he came, and when the people at home heard of my accident, they called a prayer circle in my behalf. They must have had great faith for my recovery, for after that day of prayer, I had no further pains from those broken bones. This I humbly testify to.

The doctor and nurse kept me bandaged up with adhesive tape for four weeks, and for two weeks I lay on my back and couldn't move. When they had to change the sheets of bedding they would just lift me up while others would put the sheets on under me. After about two weeks they called in a bone specialist to examine my body. He said my bones were set perfectly except my collar bone, which was just two-thirds on, and he said to leave it that way.

The doctors got to calling me the "Miracle Man," for I only stayed in the hospital four weeks, then was moved to a hotel for two more weeks and then brought home.

During my convalescing in the hospital the doctors asked me these questions. Had I ever used liquor, and I said "no;" had I ever smoked, and I said "no;" if I had ever used tobacco in any form or drunk tea or coffee and I said "no." They said that was the reason I was alive today. They said my bones were as supple as a man of 25 years, and I was then 47 years old. They said in an accident like that all of my ribs should have been broken, and punctured my lungs, also my shoulder blades should have been broken, and I should have been a dead man instead of a live one.

This was a testimony to me to the truthfulness of the Word of Wisdom, revealed to the Prophet Joseph Smith, Section 89 in the Doctrine and Covenants, in the year 1833.

I am thankful to my brothers and sisters, and the people for their wonderful faith and prayer for my recovery and healing. The Lord heard, and answered their prayers, for which I am very grateful.

DAVID LAWRENCE QUOTES "IMPROVEMENT ERA" ON CHURCH ATTITUDES AND ACTIVITIES

DAVID LAWRENCE, noted columnist and editor of the *United States Daily*, recently released to the nation's press a story on his firsthand observations of Mormon Church attitudes and activities, quoting *The Improvement Era*, which release was published by leading newspapers from coast to coast. An "Era" reader in Boston, a non-member of the Church, sent us a complete story as it was carried by the *Boston Evening Transcript*, August 27, 1936, from which we quote in part:

FEVOR FOR CONSTITUTION GROWS IN WEST,
LAWRENCE DECLARES

Mormon Church Publications Reflect This
Trend—Members Being Taken Off
Relief Rolls

By DAVID LAWRENCE
(Copyright Dispatch to the Transcript)

SALT LAKE CITY, UTAH, Aug. 27—No body who observes the fundamental currents of this campaign can fail to note in these various Western States the beginning of what amounts to a religious fervor in behalf of constitutional government.

In no place is this more clearly visible than in Utah, home of the Mormon Church. It is said that, among the younger members, some of the contagion of that philosophy which tends to regard the Constitution as antiquated and obsolete has caught on and that older members are somewhat disturbed about it. Whether or not this be true, it is significant that in *The Improvement Era*, official organ of the Mormon Church, is reproduced conspicuously in its August issue extracts from a recent speech by President Heber J. Grant before the Boy Scouts of America in which he referred to the following "declaration of belief regarding governments and laws in general" adopted by unanimous vote of the general assembly of the Mormon Church on Aug. 17, 1835:

"We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good of society.

"We believe that no government can exist in peace, except as such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life."

In the same issue of *The Improvement Era* also occurs an editorial entitled "Warning to Church Members," which says:

"With great regret we learn from credible sources, governmental and others, that a few church members are joining directly or indirectly the Communists and are taking part in their activities.

"The church does not interfere, and has no intention of trying to interfere with the fullest and freest exercise of the political franchise of its members, under and within our Constitution. . . .

"But Communism is not a political party nor a political plan under our Constitution; it is a system of government that is the opposite of our constitutional Government, and it would be necessary to destroy our Government before Communism could be set up in the United States."

Another fundamental of which the Mormon Church is taking a firm position is the matter of the dole. It has instituted a plan to take its own members off the relief rolls. The editorial page in *The Deseret News*, a daily newspaper here controlled by the Mormon Church, carries the following statement:

"Brigham Young once said in reference to giving of charity:

"My experience has taught me, and it has become a principle with me, that it is never any benefit to give out and out, to man or woman, money, food, clothing or anything else, if they are able-bodied and can work and earn what they need, when there is anything on earth for them to do. This is my principle and I try to act upon it. To pursue a contrary course would ruin any community in the world and make them idlers."

"History records that this was not only the policy but the practice of Brigham Young and it is a restoration of this ideal that prompts the church leaders today in their new relief efforts."

The relief plan referred to is an interesting experiment in self-help. It is in its initial stages, but is proceeding satisfactorily and may be regarded as a substantiation of the theory that local communities and institutions can more quickly weed out the idlers than can the Federal Government.

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Mutual Messages

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SALT LAKE CITY, UTAH

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General Presidency

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RUTH MAY FOX
LUCY GRANT CANNON
CLARISSA A. BEESLEY
ELSIE HOGAN VAN NOY,
Secretary

M. I. A. ASSEMBLY PROGRAMS

ALL M. I. A. workers and all others who are M. I. A. minded are becoming familiar with the term "The M. I. A. Assembly," which designates the new feature in our program for 1936-37. It is an appropriate title, implying as it does that the entire body of Mutual Improvement Association members, except the younger groups, will participate in this period. It occurs on each regular Tuesday evening session following the opening exercises which consist of singing, prayer and scripture reading.

These assembly programs are already under way in most of the wards of the Church. It would be well this early in the year to analyze the ones which have been presented. Do they carry the messages intended? Were they entertaining? Was each feature of high quality? Were they kept well within the time limit of thirty minutes so that they did not infringe in any way upon the manual period which begins promptly at 8:10? If there were any weak spots the committees should note them and avoid them in future renditions.

We believe that these programs are sufficiently easy to be given in all associations, even those of limited talent. Wards near to each other might occasionally work out an exchange of talent for these programs. As the weeks go by there will be increased improvement and consequently increased enjoyment in this part of the M. I. A. activities. We urge again early and thorough preparation. Assignments should be made and plans worked out weeks in advance of the time that these programs are to be presented.

SCRIPTURAL READING

LET'S GIVE our M. I. A. a spiritual atmosphere by reading from the Scriptures each Tuesday night.

The following excerpts are taken from "Gleaning" by Dr. Adam S. Benson:

When one begins to quote beautiful passages from the Bible it is difficult to conclude. So many quotations approach perfection. Those listed below are but an index to what is yours if you make Bible reading a habit.

Isaiah 11:1-10; 42:1-12; 43:1-12
Amos 5:3-15
Job 28:1-28; 38:1-27
Ecclesiastes 11:1-10; 12:1-8
Matthew 7:1-14; 13:1-9
Luke 5:12-32

John 6:26-38
Acts 5:34-42; 22:1-21
1 Corinthians 13
Ephesians 6:1-20
Hebrews 11:1-12

Book of Mormon—

As you recall your reading of favorite passages from the Bible try reading carefully the following:

1 Nephi 3:7
2 Nephi 33:1
Moses 5:15; 23:21, 22
Alma 7:24; 12:34

Doctrine and Covenants—

In nobility of thought—in majesty of concept—in beauty of language it matches anything heretofore given to the world.

Section 4
Section 89
Section 58:1-23
Section 88:117-126
Section 10
Section 76:1-10

ONE OF THE inspirational features of the Church security program, which is assuming such large proportions as the months pass, was the call of the First Presidency to the Latter-day Saints to renew their efforts in the payment of tithes and offerings.

This counsel appealed intensely to the officers and members of the Young Women's General Board as a faith-promoting project for the young girls of the Church and therefore at the June conference it was decided to adopt the Church-wide slogan, "Every Gleaner, Junior and Bee-Hive Girl a Tithe-payer."

We commend this to our officers and the leaders of these departments and ask that they prayerfully prepare themselves to present it to the girls so that it may have a potent appeal.

Every girl should be made to feel:

That the payment of tithing is a privilege as well as a duty.

That one-tenth of one's income is a small portion to give to the treasury of the Church in return for the manifold blessings received from the Lord.

That it is the Lord's plan for the building up financially of His Church but that it is a plan also for the building of character in each individual: the one who pays an honest tithe will also likely pay her obligations to her fellow men; she will cultivate the saving habit; she will develop generosity; she will develop will power.

That great temporal blessings are promised to those who pay tithes (Mal. 3:10) but that these are by no means its greatest rewards.

That the blessing to be desired above all

is the sweet assurance of the favor of God when one is obedient and this comes in large measure through the payment of tithes and offerings.

That each time a girl pays her tithe she is manifesting her love for her Heavenly Father and for His Church; in other words, that tithing is a tangible evidence of faith and loyalty.

In presenting this subject to the girls the following points should also be noted: If a girl earns no money what ever during the year she is counted as exempt and considered in good standing. But nearly every girl, through a little effort, can earn small amounts so that she can have her name on the tithing record. That in order to form the tithing habit it is well to pay to the bishop one-tenth even on gifts.

MY M. I. A. CREED

ROBBIE WHITSELL, one of the Mutual presidents of the Mississippi District of the Southern States Mission, wrote the following:

It shall be my desire—

Always so to live that my life will be well-balanced in its temporal, spiritual, and mental phases, taking time to develop in the spiritual and mental fields through study and activity therein.

At all times to be willing to use my talents for the best good of mankind.

To live up to the covenants I have made with God, to use my talents, time, and means for the advancement of his cause here upon the earth.

Always to be kind and sympathetic to those with whom I associate, having in heart love for all men, and striving to set a worthy example to all whose lives touch mine.

To be content in the place of labor I'm called in God's kingdom; and while in such place try to improve all conditions that are out of adjustment.

To look always on the bright side of every experience and adopt the slogan, "Nothing can happen to me but what will be for my good."

To do whatever work I'm called to do to the best of my ability and strive for methods to do it with the least possible time and labor expended, at all times working out a definite plan to follow, so as to have system in all things.

Not to lose sight of the principle of service to my fellowmen; wherein I can help anyone in need, let me be anxious to do so.

To realize the need of faith in my Heavenly Father, knowing that when I am obedient to His laws and commandments, I shall be blessed accordingly.

I do know He is indeed a loving Father, anxious for the welfare of all His children. If I can follow out these guiding principles

in all my walks through life, I'm sure that I shall have happiness, and may I add all truth I learn to this my creed.

WESTWOOD BRANCH SCORES 516.66% IN ERA DRIVE

AS THE beginning of another *Improvement Era* campaign draws near we are reminded of the remarkable record of the Westwood Branch of the California Mission during last year's campaign. Concerning the notable achievement of this small branch of the Nevada District, Sister Fern Simmons, President of the Young Women's Mutual Improvement Association in the California Mission writes:

... As I understand it, the Westwood Branch M. I. A. was not organized until in November of 1935. We know that they have had a hard time to keep going, for the town of Westwood is a lumber camp and all the houses, the theater, and the sawmill are owned by one man. The few members that we have there are very willing workers, and have truly been behind their leaders in making the *Era* drive a success. They did not have an *Era* director but each member of the branch was given a list of names of people to contact and to sell the *Era* to. The results show the success they had. The *Era* quota was six for the Westwood Branch but they were able to sell thirty-one or 516.66% of their quota. Brother Leo Richards was President of the Young Men's Mutual Improvement Association and Sister Elise Young was President of the Young Women's Mutual Improvement Association.

Knowing Westwood and the conditions under which they are "carrying-on," I think they have made a very good achievement and I am sure they will be very pleased to have their efforts acknowledged.

The achievement of this branch was originally invited to our attention by Sister Ida Moleberg of Ogden, Utah, who lived in the Westwood Branch last winter. While the *Era*'s business office has not checked its records thoroughly enough to release this as an official statement, they are of the opinion that Westwood Branch has established an all-time, all-Church record for obtaining highest percentage of quota during an *Era* subscription campaign.

Adults

Y. M. M. I. A. CHAIRMAN, AXEL MADSEN; Y. W. M. I. A. CHAIRMAN, EMILY C. ADAMS.

GET THE MANUAL NOW

THE concluding course of study in our series on the Lives of our Latter-day Saint Leaders, this season, is titled *Leaders in Zion* and is from the pen of our well-known writer, John Henry Evans. It treats the lives of four of our presidents: John Taylor, Wilford Woodruff, Lorenzo Snow, and Joseph F. Smith. The author gives, "first, the main details in the career of each; second, the particulars in his administration; and third, the character-

istic that was most prominent in his life, with the application of this principle to various phases of life today."

In this course of study, we feel sure, we not only have a most interesting and valuable bit of biography which constitutes a real contribution to what is generally known about these great leaders, but also a faith-promoting and valuable guide for our lives today.

Because of the nature of the course of study, it is more than ever necessary that the manual should be in the hands of all members of the Adult Department. It will form a valuable addition to anyone's library. Group discussion cannot go forward intelligently unless members read and study the manual. On this point the author himself in his introduction comments as follows:

To study is not merely to read. Reading does not always make a "full man." To study is to ponder, to ask questions, to think about, to draw upon our own thoughts and experience, so as to fix the matter studied in the mind. The mind must be stretched to its utmost reach. This is to grow. Nothing is more disheartening to both teacher and pupil than to have only a few, the more studious, take part in a recitation, merely because the others have not been progressive enough (for this is what it amounts to in the end) to put forth an effort to learn. Most of us do not need any practice in the art of listening, but we do in the art of getting thought from the printed page. Here is a good chance to learn this art.

THE AUTHOR further suggests that not only Adult Group Leaders but also members should have access to supplementary material, and some helpful books are listed.

If all will bear in mind that in this Department the usual "teacher" and "pupil" relationship does not exist; that we are really united in a cooperative quest for fuller, deeper lives in which the learning process forms a part, and that responsibility, therefore, rests equally upon all to contribute to group thinking, it may be safely predicted that this season's work will be highly satisfactory and delightful to all who participate in it. Let it be borne in mind also that the course of study is but a means to the larger end of promoting good fellowship, mutual understanding, and the development of those gifts and graces within each one of us which call for expression without and constant exploitation within.

ATTENDANCE COMMITTEE

IT HAS long since been demonstrated by successful groups in the Adult Department that distribution of responsibility is an important factor. Now, at the opening of the season an Attendance Committee should be actively at work holding regular meetings and making personal contacts with all who are eligible to the Adult Department. All who are forty years of age may be invited into our circle. "Life begins at forty" may well be our slogan therefore. Members of the Attendance

Committee should have before them a complete roster of all ward members. Any ward clerk will be glad to furnish this. Each name should be discussed and someone who feels he can reach the person should volunteer "to go and get him." There are many who have never been brought into activity who would appreciate a warm, sincere personal invitation to join in this fine program. True, there are some who seem to be lacking in the higher mental and moral interests. These must "Wake up and Live." Do not hesitate to knock at their doors again and again until finally they are aroused.

WAKE UP AND LIVE!

WAKE UP AND LIVE! What would you be doing now if it really were impossible for you to fail?—and why not be doing it? Right about face and think of the things to do so that you can accomplish those things. Think, too, of the many interesting and profitable things there are to do nowadays and what fun it would be to make a go of them.

Dorothea Brande in her book *Wake Up and Live* writes in a simple, easy style on the theme: act as if it were impossible to fail. She shows that as much energy is used to fail as to succeed and that we become victims of the Will to Fail. And then she shows how little difference there is between the effort required for failure or success.

Her chapter on the use of the imagination—creative, active thought rather than passive fancy—is stimulating, and her twelve disciplines are fun to try.

"Success, for any sane adult, is exactly equivalent to doing his best. What that best may be, what its furthest reach may include, we can discover only by freeing ourselves completely from the Will to Fail—So wake up and live!"

Gleaners

CHAIRMAN, HELEN S. WILLIAMS.

"STRANGE that from all the fine, splendid people in the ward and stake I was chosen as a Gleaner teacher."

How many Gleaner teachers have said this to themselves, at least at the beginning of their teaching experience? Yet it isn't strange that you and only you were chosen, for in you someone in authority recognized definite qualities which are necessary for an ideal leader of girls. So, in the beginning develop a faith within yourself and your ability will help you to go far.

Some leaders have the "one mile" spirit and lead in a "one mile" way. Says Harry Emerson Fosdick: "A man can stumble the first mile anyhow, but no one can travel the second mile without God."

To be a leader of Gleaner Girls certain requisites are necessary and it is well to take measurement from time to time as to how you are living up to them.

Do you prepare yourself thoroughly so that you are familiar enough with the material to be able to lead the discussion intelligently and easily, making every girl present feel at ease?

Do you present your work in a positive way? (Of course no real teacher ever reads from the Manual to her class because she knows that such presentation means loss of attention and interest.)

Are you sympathetic and understanding of girls and their problems?

Does each girl in your class feel that she is necessary to the success of the Gleaner organization?

Do you have that divine quality which enables you to make the backward girl participate? So often all of the attention is given to girls who are naturally aggressive and who do not need such encouragement. To encourage a shy girl to participate and to guide the aggressive girl wisely without allowing her to usurp all of the attention is truly a real gift of leadership. Combine intelligent preparation, sincerity of purpose, whole-hearted interest in girlhood, faith, prayer, and obedience to all of the laws of the Gospel with a true enthusiasm for the work that you are doing and no matter how humble or weak you feel true success as a Gleaner leader may be yours.

The lessons for October 13 and 20 are "How to Know a Good Book" and "Four Great Books—The Bible."

One wonders if in the preparation of these lessons Dr. Adam S. Bennion did not have as his primary objective the inspiration for better reading. Through the lesson the author hopes to instill a desire for enrichment of living, of increasing virtue.

In the presentation of these lessons care must be taken by the teacher to safeguard the creating of a feeling of inferiority, consequently, the girls should be asked in the beginning to name their favorite books and why they like them and what appeals to them most in reading. Ask them to bring descriptions from several books, which visualize places and people. Through books are learned the beauty and the implication of words and a greater appreciation of language.

A book is worthy of the time and effort it takes to read it when it serves:

1. To introduce the reader to a person or persons big enough of soul to bring expansion to his own.

2. To present life in its crises so that the reader can vicariously think through its values.

3. Proclaim thoughts such that they stimulate and foster further worthy thinking.

4. Picture nature so vividly that the reader catches the glory of creation.

5. Express truths and facts so eminently well that the reader finds pleasure in the

ideas which he has always responded to but has not been able to express.

John Drinkwater says that "half the fun of reading is to be provoked by opinions that are not your own." Perhaps the other half of the fun of reading comes from the sheer joy of entertainment and the formulating of one's own thoughts through it.

Keeping busy at the right sort of thing; the right kind of reading, for instance, is a sure safeguard from doing the wrong things. Discuss with your girls the lasting happiness which comes from reading a good book in comparison with the frittering away of hours in watching a sentimental moving picture.

Discuss with your girls the advantage of good reading as aids to conversation, social contacts, appreciation of life.

In the presentation of the lesson "The Bible," apply all of the information gleaned from the lesson "How to Know a Good Book" and then set about the preparation of this lesson.

Do the rules hold true? Again let your girls participate by choosing favorite passages of scripture, reading them aloud, and analyzing them in class. Let each girl tell why she has chosen her particular passage. Perhaps she thinks it picturesque, helpful, informative, or rich in spirituality. Encourage the class to talk freely.

Your challenge is to create within every Gleaner Girl a desire to read her Bible and love it. Before you can do this, you yourself must be convinced of the fact that the Bible is the greatest, grandest, most comforting, and most informative book that has ever been given to civilization, and that from it everyone can find an answer to her needs.

Every girl can participate in the class through assignment, by well-thought-out questions, by talks, and by lively discussion. Only with general participation will the lessons this year prove to be highly valuable to each girl who comes under your leadership. Because someone believed that you could bring about this participation you must measure up to that trust which has been placed in you.

Juniors

CHAIRMAN, MARBA C. JOSEPHSON

THE Junior Department knowing the stress of modern times wishes particularly to have the project method incorporated into this year's work. On pages 13 and 14 of the text, teachers will find a brief explanation of the plan. Dr. John T. Wahlquist in his exceptionally helpful book: *Teaching as the Direction of Activities* (which we recommend that you buy, if possible, or at least borrow and read) devotes

Chapter Six to an analysis of the problem-project method.

The ultimate aim of the course *You and Your Light* is to clarify those principles of our Gospel not understood by girls of this age, to introduce them to new principles which will be conducive to their betterment, and to instill in their hearts a devotion to these principles which will keep them in the right path whenever temptation assails them.

The aim behind the course *You Yourself* is to help the girls realize their own capabilities and develop those characteristics conducive to their better development and inhibit those which would prove detrimental to themselves and the community in which they live.

The purpose of the course called *A Hobby Sampler* is to give some activity which will care for the excessive energy which all girls this age have.

The lesson work for the month of October includes the second and third chapters from *You and Your Light*, the first chapter from *A Hobby Sampler*, and the second chapter from *You Yourself*. Insert as much activity as possible into the classroom this year. Many of the Junior Girls have felt discouraged upon entering this department from the Bee-Hive section because there has hitherto been so little activity whereas in the Bee-Hive we find all activity. Encourage the girls to do things for themselves outside of the class which will emphasize the lessons they learn each Tuesday evening.

The objective in the lesson "Your Savior" is to make the girls feel that He is indeed theirs, belonging to them because of the sacrifice which He made for them and also because of His great love which made the sacrifice possible in the first place and which makes Him doubly eager to save all of us in His kingdom. The objective in "You Decide Yourself" is to show that although Christ is eager to win us back to Him, He wants each of us to think and decide for ourselves.

The objective in "Decorations" is to have the girls do something with their hands which will bring enjoyment to themselves, to their homes, and to the groups in which they mingle. Encourage the girls to make festive decorations for the Halloween supper, the Thanksgiving table.

In "Your Physical Self," the aim is to have the girls realize their best in their physical makeup which will react on their personalities. The danger here is that many who have handicaps may feel that they are lost when it comes to this particular part of their personalities. We may stress, if we have any of these girls in our groups, that Helen Keller who had blindness, deafness, and dumbness to combat, reached a pinnacle so far as her personality is concerned; that Jane Addams who had a curvature of the neck which made her feel inferior finally reached an enviable position, having been given

the Nobel prize for her activities; that many of the world's greatest men and women have compensated for their physical shortcomings by emphasizing some other qualities of their personalities and have finally won to their places in the world's work.

Bee-Hive Girls

CHAIRMAN, ETHEL S. ANDERSON

GREETINGS to all Bee Keepers! We hope the buzzing of your "Bees" will be very happy and profitable this season. There is not a moment to lose if you have not already started on the Bee-Hive Program which is to be given on the conjoint night, Nov. 1, 1936. The outline for this is found in the *M. I. A. Guide for Executives and Community Activity Committee* 1936-1937, page 133. This is your night and a fine opportunity for making the ward Bee-Hive conscious.

Suggestions:

Have the program so well organized that there is no waiting or lagging between numbers. The choruses should be so seated that they will be in place and ready for their songs. Be sure they are well directed.

Bee Keepers should check to see if any honor badges are earned so that these may be awarded. All awarding should be rehearsed in the chapel so that this part of the program may go over with real military dispatch.

Let us put Bee-Hive "on the map" this year by having each Bee-Keeper and each Bee-Hive girl own a band on which she places her well-earned awards. Will this not bring about a happier, a more united feeling?

Suggestive cells that should be filled in the fall—518, 519, 520, 521, 522.

GUARDIANS

GIRLS so often seem suddenly to grow up at fourteen. They come into the Bee-Hive organization almost as children at twelve. At fourteen they are young women. Perhaps some may feel that they have outgrown those things which so interested them at twelve, or even thirteen. The Bee-Hive program has been planned to meet this possibility. It might be very helpful to make the girl feel that as a Guardian she is part of a distinctive group of Bee-Hive girls. She no longer fills cells and receives seals. As a Guardian she may earn bee-lines and *only* Guardians are allowed to earn and wear these symbols.

We are losing many of the girls in the third rank. We must adapt and vitalize the Guardian program so that it will hold every girl. In school social clubs, sororities, it is always the senior girls who act as the "big sisters," who seek out the new girls, initiate and make them feel at home. Why cannot the Guardians be "sponsors"

to the new girls who are coming into Bee-Hive work this year, helping them to feel at home and to love their new experiences. Suggest to the girls that on their "party" evening scheduled for October that they give a little Welcome Buzz for the Builders and Gatherers. All or just part of a class period might be used. Wholewheat bread sandwiches with honey for the filling, honey candy, or fruit would make inexpensive refreshments.

Let us plan to keep the Guardians busy doing happy things.

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By C. N. Lund

WE'VE RIBBONED the land with cement and steel.

We have cabled the farthest seas.

We've girdled the world with song and speech,

And sailed the eternal skies.

We have builded, as Babel was built of old,

High towers of steel and stone.

Our business has grown to mammoth size
And our wealth piles mountain high.
But where is our profit if this be all?

And where our security?

The thing that will count at the last great day

When we stand at the judgment bar,

Is what we have done for the soul of man.
And the Godward reach of the mind!



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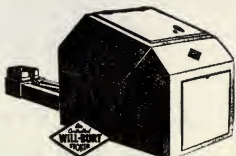
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OLD BYRON LETTER DISCOVERED

(Concluded from page 611)

Greece her best friend." Tennyson, one of England's greatest poets, went about for several days, repeating as if impossible for the mind to grasp what the heart refused to believe, "Byron is dead; Byron is dead!"

Byron's interest in the "Isles of Greece" about which he wrote so stirringly later and by means of which he evoked an intense sympathy for the Greek cause is evidenced in the letter which is here re-

produced. His denial of having ever established residence in the island of Mytilene is not that he did not know the island or that he did not have a friendly feeling for it. It is only in the interest of truth that he denied the statement. For, as he himself states, Mytilene is "an island which I have occasionally sailed by in the course of travelling some years ago through the Levant—and where I should have no objection to reside."

Many factors of Byron's life we

decry, yet in the manner of his dying Byron seems to have atoned in some measure for the manner of his living.

BYRON'S LETTER

Sir:

In various numbers of your Journal—I have seen mentioned a work entitled "the Vampire" with the addition of my name as that of the Author,—I am not the author, and never heard of the work in question until now. In a more recent paper I perceive a formal announcement of "The Vampire" with the addition of an account of my "residence in the Island of Mytilene" an Island which I have occasionally sailed by in the course of traveling some years ago through the Levant—and where I should have no objection to reside—but where I have never yet resided. — Neither of these performances are mine—and I presume that it is neither unjust nor ungracious to request that you will favour me by contradicting the advertisement to which I allude.—If the book is clever it would be base to deprive the real writer—whoever he may be—of his honours;—and if stupid—I desire the responsibility of nobody's dullness but my own.—You will excuse the trouble I give you,—the imputation is of no great importance,—and as long as it was confined to surmises and reports—I should have received it as I have received many others, in Silence.—But the formality of a public advertisement of a book I never wrote—and a residence where I never resided—is a little too much—particularly as I have no notion of the contents of the one—nor the incidents of the other.—I have besides a personal dislike to "Vampires" and the little acquaintance I have with them would by no means induce me to divulge their secrets.—You did me much less injury by your paragraphs about "my devotion" and "abandonment of Society for the sake of religion"—which appeared in your Messenger during last Lent—all of which are not founded on fact—but You see I do not contradict them,—because they are merely personal—whereas the others in some degree concern the reader. —

You will oblige me by complying with my request of contradiction—I assure you that I know nothing of the work or works in question—and have the honour to be—(as the correspondents, to Magazines say) 'your constant reader' and very

Obt.

Humble Servt.

Byron.

To the Editor of Galignani's Messenger
Etc., Etc., Etc.
Venice April 27th 1819

A Monsieur
Monsieur Galignani—
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Savagi

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The Journal of Archer Walters

(Continued from page 612)

23RD

Harriet still very ill, I went to work. Still very hot to me. All the rest very well and I thank my Heavenly Father.

24TH

Harriet still very ill. Still at work at the carts. Rations served out and got more sugar.

25TH

Morning meeting. Bro. Goodsall from Birmingham addressed the meeting. Meeting $\frac{1}{2}$ past 2. Bro. Webb spoke and some one had been speaking against us. He roared out like a lion and would of slain them with a look of his eyes and if any were honest in heart and had been guilty they must have trembled for he spared none.

26TH

Went to work. Harriet still very bad. Lightened very bad; began about 8 o'clock until 11 o'clock. Never saw it so in my life and it rained hard and our beds began to swim. I was wet on my side as I laid until I found it out.

27TH

Went to work at hand carts. Shift tent on a hill and was scolded for it.

28TH

At work.

29TH

Thursday at work. Harriet still very bad.

30TH

A child born in our tent $\frac{1}{2}$ past one A. M.

31ST

Martha began to be ill. Still at work at the hand carts. A meeting at night and we are to prepare for off.

JUNE 1ST

Meeting at $\frac{1}{2}$ past 10. Bro. spoke and Bro. Webb. Sarah still at the farm. Mr. Linley's. Henry went on watch to the cattle. The band played several tunes after the meeting. Meeting $\frac{1}{2}$ past 2; many people here.

2ND

Harriet very ill; still working at the hand carts.

(Continued on page 636)

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The Journal of Archer Walters

(Continued from page 635)

3RD

All well but Harriet.

4TH

Martha poorly. Made a coffin for a child dead in camp.

5TH

All expect to go with our hand carts. I was liberated from working and my tools to go with us to do repairs on the road.

6TH

Made another child's coffin and a rough table for the Elders to eat upon. Bro. Spencer said as I had been working my extra luggage could go through.

7TH

Started about 60 yards. Camped for the night and remained Sunday, June the 8th and meetings held as usual. Harriet dreamed about eating fish and Henry went and caught one and she ate it all. I rode Harriet in the hand cart around the camp. Very bad night owing to camping so late, the dew being on the grass.

(To be Continued)

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The Outlook for Peace

(Continued from page 618)

the history of the Olympics, covering the twenty-six miles in 2 hours, 29 minutes and 19.2 seconds.

Equally upsetting to American as well as German believers in racial superiority, was the spectacular success of Jesse Owens, the negro athlete from Ohio State University. A dark skin was apparently no handicap to this boy.

The 1936 Olympics at Berlin should help to convince many Nazis that the theory of an Aryan race is now conceded to be "pure fiction." Max Muller, the German scholar who first popularized the word "Aryan," rejects the misapplication of its usage. "An ethnologist," he says, "who speaks of an Aryan race, Aryan blood, Aryan eyes and hair, is as great a sinner as a linguist who speaks of a dolichocephalic dictionary or a brachycephalic grammar. It is worse than a Babylonian confusion of tongues—it is downright theft. . . . If I say Aryan, I mean neither blood, nor bones, nor hair, nor skull; I mean simply those who speak an Aryan language."

THE PRESENT revolt of the Arabs—the fourth since 1921—is a reaction against the Jewish colonization of Palestine. The Arabs, said to be one of the purest branches of the human race, claim to be the rightful possessors of Palestine for fourteen centuries.

The recent riots are a protest by the Arabs to the British government which now administers Palestine under a mandate from the League of Nations. After its conquest in 1917, the British government made the famous Balfour declaration to the effect that "His Majesty's Government view with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of that object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."

It is to be hoped that the British government will act upon the admirable suggestion of Lord Lytton, and invite a deputation of Arabs and Jews to London for a round table conference. In this way, further violence may be averted and the British government "will be able to ascertain how far the two communities can cooperate with each other."



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The Outlaw of Navajo Mountain

(Continued from page 602)

their own *wickiups* in their place of
estrangement from the tribe.

TSABEKISS and his Nav-
ajos planned for quick and vigorous
reprisals, but all those plans were
cut rudely short by the sudden ar-
rival of Kit Carson and a division of
United States troops. Kit began
rounding up the Navajos and driv-
ing them away like herds of sheep
to stay three years in a bull pen near
Santa Fe, New Mexico.

Since becoming a part of the
United States twenty years before,
these Navajos had broken two
treaties with the government, and
had become embroiled again in a
war of their own making with the
Mexicans and Pueblos to the South-
east. That war was quite distant
from Navajo Tsbekiss in his little
estate at the foot of the Navajo
Mountain, but it had been started
by his people, and he and his neigh-
bors were included in Kit Carson's
roundup.

Carson drove the Navajos away
by the thousands. Those who es-
caped the far-flung arm of his grape-
shot cavalry, hid away wherever
distance or remoteness offered
safety. Their empty country beck-
oned loudly to the disgruntled
dozen from the mutinous dregs of
the Pah-Utes north of the San Juan
river. With their squaws and their
papooses this disgruntled dozen left
the thousand of their people and
crossed with exultant yell to the
south side of the river for wider
range and greater freedom in the
abandoned Navajo territory.

Once on the south side with few
to oppose them, these Pah-Ute re-
negades turned by native instinct to
the remote Navajo Mountain and
took quick root in its ready soil.
Big-mouth Mike was still the lead-
ing spirit of these twelve run-away
Pah-Utes, and Chee was one of his
chief supporters.

This unusual dovetailing of events
stripped the wild elevation of its
cumbering Navajo stock, and plant-
ed in the place thereof the most
lawless faction of the most lawless
tribe in the West—a disaffected fac-
tion of the disaffected Pah-Utes.
Some strange fate had ordered this
ancient cradle of anarchy to bring
forth and send abroad its true stock
of primeval savages.

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The Outlaw of Navajo Mountain

In this way it came about that Chee and his two Pah-Ute squaws propagated among the twelve Pah-Ute deserters in Navajo Mountain a breed of men that were to hold out half a century in rebellion against the United States.

One of Chee's women was wiry and slender, the other one heavy and slow. About the year 1867 they brought forth to their lord two howling little sons with deep black eyes and straight dark hair. Neither the father nor the mothers saw any need to preserve the date of this trivial event; in fact they had no name or number for any day or month of the year. It remained therefore for the unrecorded little savages to register their own existence in terms sufficiently positive to demand personal attention from the big government at Washington.

Each Mrs. Chee could cinch a torturing native saddle on a sore and protesting cayuse, load that saddle with pelts and blankets, and on the top thereof she could arrange sacks of *ticabba* (food) and quarters of venison to a prodigious height. On each side of this cargo she would hang two or three wicker jugs of water and lash on a dozen tent poles to drag behind. Astride of this camel-hump abnormality she would ride in state with her vociferous infant jolting along in his *cobin* on her back.

Whatever frisky notion her pony may have entertained, he soon learned to move slowly and carefully under Mrs. Chee and her household furniture. She took the most direct course to their next camp-ground, no matter where her lord might go for game or adventure. At the new camp she leaned the little *cobin* with its fretful tenant against a tree, unloaded the heavy-burdened cayuse, put up the *wickiup* and prepared refreshment for her tired lord.

Each mother padded the tender body of her little son with ruffled cedar bark (for she had no cloth diapers) when she laced him in his hard cradle-board. From under the rude awning of that cradle-board as she rode, the papoose gazed away over her pony's tail at the ridges and canyons destined after awhile to give him welcome shelter at intense intervals in his stormy career when

(Continued on page 640)



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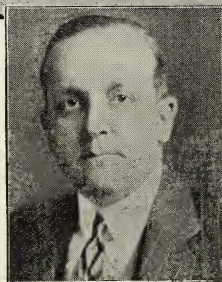
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By P. H. GRAHAM

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The Outlaw of Navajo Mountain

(Continued from page 639)

the wrath of dishonored law reached angrily after him.

Turned loose to wallow in the dirt even before they were weaned, the little copper urchins took on a deeper shade of brown, and under the driving sun their hair bleached out in a dirty green. Lord Chee fondled his nude little cubs and called one of them *Sowagerie* which means green-hair.

Sowagerie, the son of the slender woman, was in later years to become *Posey*, but that is an English word which had never yet been spoken in the wild mountain.

The two cubs raced the hills with no vestige of harness to hamper their motion and they became quick as squirrels, tough as coyotes. With their rude little bows and arrows they answered the lure of the big wilderness, exploring its dens and shooting at its life or its shadows.

They committed no sins, for nothing was forbidden. No haunting spectre was raised before them of a life too indolent or too unsanitary. They rolled off their sheepskins when they got ready in the morning, always early, and they hunted and played where they pleased till hunger or weariness brought them back to the *wickiup*.

They heard no orders to wash their hands or their faces, no exhortation to comb their hair, to put on or to take off any clothes. They had no books, no lessons, no teachers, no chores, no morals, no commandments. One day was as good as any other to them, and every day a holiday. They howled to it their uncouth good-morning or their thoughtless good-night, never dreaming what stern realities this flood of days would bring.

Old Chee was an ideal father, his wives ideal mothers; not because they had superior methods with children, nor because they had any methods at all, but because they had the happy faculty to mind their own business and to refrain from meddling with the natural development of the little boys. In return for this unusual privilege, the two brothers carried the standards of that Navajo-Mountain home against the United States, maintaining their own unwritten statutes with a persistency to be admired though not commended.

The Outlaw of Navajo Mountain

THE TWELVE deserters from the Pah-Utes north of the San Juan River, ravaged the empty Navajo country during all the years the Navajos waited in their bull pen near Santa Fe or hid elsewhere from Kit Carson and his troops. When the captive Navajos returned, reduced and impoverished from their humiliating confinement, these dozen renegade Pah-Utes, grown insolent and chesky from the fat of the Navajo land, refused to move a peg in the direction of their own country.

Old Tsbekiss, the big Navajo, came back from his imprisonment at Santa Fe to find these twelve intruders claiming the very heart of his former estate. The Pah-Ute outlaws laughed at his threats and his pleadings, compelling him to accept the poor fringe of territory they had left him, and he hated them with new energy for every hardship his cramped quarters entailed. His brother, Tsa, whom the Pah-Ute band had once captured, had died of tuberculosis in the bull pen, and the strong men who used to be his neighbors and his tribesmen were reduced and scattered, leaving him with little help and few near-neighbors.

The twelve intruders returned all his antipathy with interest. Such grudging respect as they gave to his limited privilege, was inspired only by fear of the big nation at his back. If Tsbekiss, the big Navajo, had been able to fire his destitute people with the full measure of his own wrath, he would have driven these twelve parasites with severe lashings back to their own side of the river.

The Navajos, so lately whipped and frightened into an inferiority complex, tolerated this little snarl of Pah-Utes for the time being, just as busy folks tolerate a nest of hornets which they dread to disturb. Also these defiant little Pah-Ute hornets at the foot of Navajo Mountain, breathed out awful threats about what their invincible braves north of the river would do to the Navajos if they drove the twelve deserters back into the crowded country from which they came.

However helpless Tsbekiss was to inspire his own Navajo people with the full degree of his own wrath, he did succeed in passing it

(Continued on page 642)

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The Outlaw of Navajo Mountain

(Continued from page 641)

on with interest to his little son, Bitseel. This Navajo boy absorbed all his father's animosity for the renegade Pah-Utes and generated more of his own. He despised the whole infernal gang of parasites at the *wickiups*, but for the two Chee boys, Sowagerie (later to become Posey) and his brother, he nursed a ferment with acid which grew more biting for every pound he increased in weight. They were his own age, and they fitted better into his world of fancy than anyone else in the *wickiups*. He fought them in his dreams. His cherished ambition was to pay them back double measure for every hardship their people had imposed on his father's house.

The Pah-Utes gormandized on every stroke of their good fortune with never a thought of the morrow. Inbred indolence impelled them to squander every advantage they gained, sinking always back to their fixed plane of poverty like water to its level.

The Navajos, reduced and impoverished by their torturing captivity, found it necessary to steal or to starve. Surrounded on the north, the east, and the south by the Pah-Utes, by Kit Carson, and by tribes too impoverished to pay for despoiling, they saw but one way open with promise: the way across the Colorado River and over the Kaibab to the Mormon settlements of Southern Utah. From the Mormon settlements they drove home herds of livestock and brought back with them every useful thing they could find.

From the twelve thieving Pah-Ute intruders at Navajo Mountain and from the mother tribe of these Pah-Ute renegades, north of the river, the Navajos felt it their sacred duty to steal everything they could possibly get away with in safety, but this was only in the hope of squaring accounts for what the Pah-Utes were continually taking from them.

Navajo industry was not confined to stealing, however, for they toiled faithfully in every avenue open before them for gain. They had the enviable faculty of absorbing the essence of prosperity from their neighbors, and of then becoming more prosperous than those neighbors.

In his narrow fringe of anaemic territory, Tsabekiss, the big Navajo, built up a flock of sheep and a band of horses, besides realizing substantial returns from the blankets woven by his resourceful squaw. If in struggling up to prosperity he encroached now and then on his thieving Pah-Ute neighbors and appropriated whatever they failed to guard continually, it was but a logical answer to their unscrupulous rapacity.

In their three years' monopoly of the country the twelve Pah-Utes should have grown rich, yet for their big advantage they had to show only a few sorry cayuses, a flock of loud-smelling goats, and no "gumption" to take profitable care of anything. When Navajo Tsabekiss began to thrive on his poor, narrow allowance, the twelve renegade Pah-Utes told each other and their children that he was enriching himself at their expense.

Sowagerie (Posey) and his brother hated Navajo Tsabekiss with all the superior "hateability" inherited from their hateful progenitors, but for the big Navajo's son, Bitseel, they had an especially strong brand of antipathy. Bitseel, being on their own age-level, they focussed their eyes on him with greater frequency, and their delight was to "make bad medicine" for him in all the games they played.

With eager hands and gnawing appetites, Tsabekiss and all his Navajo people guarded their scanty rations from the Pah-Utes in general, but with religious vigilance they guarded all they had from the twelve invading parasites at the Mountain. Both tribes watched with covetous eyes for whatever they might devour. A traveler along the San Juan between them would have been as a lamb between two wolves.

With no big empty territory in which to hunt, no one handy to plunder, and no ambition to dig their bread from the ground, the Pah-Ute intruders grew more poor, more ragged, more ravenous. Navajo Tsabekiss watched the camp of the twelve parasites with growing mistrust, and the twelve watched him for everything they could filch from his herds or his camp by day or by night. Yet these twelve run-aways held to the Navajo Mountain and its poverty, fearing to claim place again among the main tribe of the Pah-Ute people from whom they had broken away.

This feud had begun, and it had

The Outlaw of Navajo Mountain

been aggravated in its proportions between big Navajo, Tsabekiss, and the twelve Pah-Ute deserters. All the adult members of this lopsided quarrel had cherished other feuds with other men in various situations of their lives before, and might sometime discard all this for quarrels more up to date.

But with the big Navajo's son, Bitseel, and with the two Chee boys, it was all different. This Navajo-Mountain rumpus had been their cradle—they had imbibed its poison in their mother's milk. It colored their blood-stream. They were the ready seed-bed where the virile spawn of the dispute sent roots deep into the fertile soil. The strong toxin of all this commotion clung to these impressionable boys, for the precocious Bitseel was the most aggressive unit in the *hogan* of the big Navajo, and Green-hair (Posey) the most aspiring spirit in the Pah-Ute *wickiups*.

Yet up to this time the Pah-Ute prince (Posey) had never combed his sun-faded locks, and no one had done it for him. Also it was but recently that he had felt a strange necessity for wearing a shirt reaching to his knees instead of to his waist.

THE BLEAK winter wind of 1879 moaned over the mesas and foothills Southeast of Navajo Mountain. It whispered with chilly breath in the dozen Pah-Ute *wickiups* at the base of the cliff, driving the smelly, sagebrush smoke back down through the flue and mocking at hunger as it crouched by the dull fire.

Gaunt, miserable horses, humped with the cold, gnawed feebly at dry grassroots along the bare hillside, and high above them on the perilous ledge of the cliff, a flock of spotted goats ventured untrodden shelves in search of browse.

Keen ears harked in the wickiups to the moaning wind outside—harked for a sound other than the wind, a sound more welcome. The keen ears marked that sound while it was still distant and dim. It was the sound of hoofs—Mike was returning—Mike the big-mouthed Pah-Ute renegade leader. He had been down to spy on the flocks of Tsabekiss the Navajo for some opening

(Continued on page 644)

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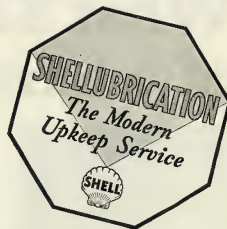
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THE OUTLAW OF NAVAJO MOUNTAIN

(Continued from page 643)

to steal a pony, or better still, a mutton. He brought good news—his hoof-beats betrayed it.

Thirteen-year-old Sowagerie (Posey) peered eagerly under the ragged flap at the doorway—his father, old Chee, with two others had already gone out to hear the report.

Big-mouth Mike gesticulated excitedly: Two white men had come up from the monuments of Mon-

ument Valley to the east, and had crossed the mesa to the *hogan* of Tsabekiss. The white men had a good outfit—six splendid horses, new saddles, flour, bacon, sugar. They had money, too, for they bought corn from the Navajos for their horses. Tsabekiss had determined they should not be seen by the men of the Pah-Ute *wickiups*: he had refused them water that he might turn them back the

way they came. He and his hateful son, Bitseel, were following them, watching them from cover. Tsabekiss intended to enrich himself on these white men as some of his people had done with other white travelers farther south.

Mike's report set all the twelve Pah-Ute renegades astrir. They caught unwilling ponies from the hillside; they saddled and mounted and rode in a jostling tangle of hurry up the hill. Only the squaws stayed behind, the squaws and the children. Sowagerie (Posey) and his brother rode half-broken colts with no pretense at saddles, and only rawhide strings on the horses' jaws for bridles.

Away over the hills they hurried, towseled hair and ragged blankets fluttering in the wind. Their hoofs plowed the dust or beat the frozen earth as the sun sank low in a blue mist. Pintos and buckskins lately humped with the cold, reeked with heat and exertion as they raced down a fork of Lagoona Creek.

They caught glimpses of the big

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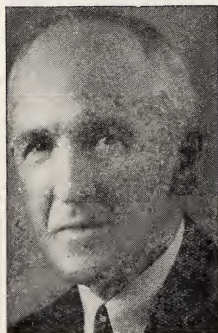
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THE OUTLAW OF NAVAJO MOUNTAIN

Navajo and his son, Bitseel, slinking along a sandwash, but they pretended not to see and drove eagerly on over an alkali flat. The two white men, greatly alarmed at the hostile demonstration behind, struck up a desperate gait, hoping to keep out of reach till night should cover them.

Tsabekiss the Navajo and his son had been careful to give no alarm by getting in the sight of the two white men, and they expected the men would camp by the big rocks at Klee-betow and be easy victims in the darkness. When the white men saw the Pah-Utes riding madly towards them, they passed Klee-betow on a big lope and urged their panting horses up the lofty steepes to the east. Reaching the upper rim of the mesa with its sagebrush prairie, they whipped away into the night before Big-mouth Mike and his ravening Pah-Ute pack could observe which direction they took.

Mike and his mob of eager Pah-Utes belabored their thin ponies up the hill in the gathering gloom, and behind them came the Navajo, Tsabekiss, and his inevitable son, Bitseel, balked in their purpose and hissing, "Devil! Snake-skin!" but still hopeful by good use of their wits to be the winners in the game.

Night had descended on the sagebrush when the two rival outfits reached the top, and they bent low over their saddles looking for tracks. They listened, they gazed intently at the distant gloom, hoping to catch a flicker of light. They saw darkness only, and heard nothing.

The two Navajos, father and son, moved quietly off out of hearing, perhaps to work their way carefully around in head of the Pah-Utes and hurry onward towards the monuments; the white men had come up that way and would no doubt return on their tracks.

"*Tootish apane!*" (Hurry) urged Big-mouth, the Pah-Ute leader, at the same time warning all hands, the Chee boys in particular, to make no noise at all. They turned Southeast across the mesa, riding single file for hours without a word above a whisper. When Mike stopped, all his renegade following came to a halt: Surely they had passed the white men—they would wait—wait if necessary till morning and then cut across the country for tracks.

They watched, they listened while the stars moved slowly over them.

Sowagerie (Posey) and his brother, in this memorable night, registered deep impressions which were to carry with them through a long and checkered career. The chill of the winter night gripped at their half-naked bodies and at last they built a fire in a carefully-selected depression from which no glimmer could be seen at a distance. They feared the Navajos had found the coveted outfit—they longed for the light of day.

Tsabekiss the Navajo had planned to take the horses while the men slept, and then to rob their camp while they hunted for their horses. Something deep in the old man's heart recoiled from plotting with his son for a deliberate murder.

Mike, the parasite Pah-Ute captain, scrupled at nothing. He had in mind a quicker way of doing the job, a way in which he would make sure of the prize if ever he reached it, day or night.

IN THAT gray December morning the Pah-Utes scattered to the hilltops scanning the country, and then they struck a line north and south looking for tracks. They found tracks and signaled their scattered numbers together: six big, shod horses had gone East, and after those six horses, two small bare-footed ponies.

Off the Pah-Utes dashed in a jostling knot like wolves on a fresh scent. Maybe the big Navajo had decided to do the job in the Pah-Ute way, and had already turned off into hiding with the six big horses and the flour and the bacon and the sugar. At all events the Pah-Utes must overtake him or their long ride would be in vain.

Whips and heels forced those foam-flecked Pah-Ute ponies five miles at racing speed over the fresh trail before they caught sight of their Navajo rival and his son. Apparently the two Navajos had hunted all night; their horses staggered with weariness. Up to them and out around them in an exulting string rode the eager Pah-Ute pack.

"*Chinde! Chinde!*" cursed the Navajo boy, Bitseel, in agony of exasperation, but the Pah-Utes grinned their victorious contempt and Sowagerie (Posey) ran his tongue in exultant disdain at his detested rival as he flew by.

(Continued on page 646)



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THE OUTLAW OF NAVAJO MOUNTAIN

(Continued from page 645)

From the rim of the mesa the lathering gang of Pah-Utes saw the desperate white men at the foot of the hill eastward below them. The two had stopped to drink and fill their canteens at the *hogan* of another Navajo, Huskaniny, and they hurried on again as soon as possible towards the monuments.

Big-mouth and his greedy Pah-Ute pack could hardly wait to reach the bottom, and they tortured their cayuses again into a run and forced them to keep up the gait till they overtook the fleeing men. The big Navajo and his son toiled persistently after them, and Huskaniny-begay (son of Huskaniny), joined the other two Navajos to see how the mad race would terminate.

It was about the last day of the year, 1879, when John Myric, middle aged, and Herndon Mitchel, twenty-two years old, passed Huskaniny's *hogan* near El Capitan with the Pah-Utes red-eyed behind them. The younger man could talk to the Indians, but the older man understood none of it.

Indian Mike, short and stout, with massive neck and ponderous mouth, was the personification of insolence. Never in all his life did Mike have capacity for anything but insolence, and that gang of Pah-Ute parasites followed him as wolves follow the most aggressive wolf in their pack. And right close behind that big-mouthed leader as he rode, the two Chee boys, towel-headed and savagely raw in appearance with their sleeveless filthy shirts, gulped down impressions from every word he spoke, from every move he made. With wide eyes and sagging jaws they followed him for the crowning act in the big drama. What they saw that day wrote itself large in their standards for the years to come.

Big-mouth Mike rode alongside of Mitchel, the younger of the two men, and their knees touched as he looked up with a menacing grin. "What are you doing here in my country?" he demanded.

"O, just looking around," Mitchel answered.

"Looking for what? What are you going to take out of here?"

"Nothing," and then Mitchel remembered the samples he had in his panniers, samples of silver ore from the ledge which had lured them into the reservation.

Slowly and hatefully Big-mouth Mike grunted. "You lie. You are hunting the *pisheleki*, (the fabulous Navajo silver mine) and you have your horses loaded with silver."

"You can have all those rocks," said the boy, hurriedly, depreciating all his samples to nothing in value.

"You have been eating our little bit of grass and drinking our little bit of water," Mike pursued aggressively.

"There is no grass, and we buy corn for our horses."

"You paid the Navajos for the corn, now pay me for the water. I want a hundred dollars for the water drunk by these six big horses."

Mitchel eyed him in astonishment—the great coarse mouth with the two long even rows of teeth—the uncompromising tone of insolent demand—he hesitated for an answer.

"Give me a chew of tobacco," Big-mouth ordered, his great grin seeming to soften as if he might be turning it off in a joke, for he could see the square end of a plug in the boy's hip-pocket. The two half-clad Chee boys, with two more of their Pahute gang, watched Mike in rapt attention, while the other Pah-Utes held the attention of Myric, the older of the two white men, pretending to have a great lot to say. The three Navajos, Tsabekiss and his son and the son of Huskaniny, followed near enough behind to watch the whole procedure.

Mitchel took the order for tobacco, along with the deceitful grin, to be a friendly rift in the dark clouds, and leaning forward in the saddle he thrust his hand in his hip-pocket for that little end of the plug. It was far down and hard to get, and he writhed himself into a helpless posture, with his pistol-hand too much engaged for any quick action. This was exactly what Mike had anticipated and planned for, and quick with premeditated effort he snatched Mitchel's pistol from its holster and shot him through the head.

Turning sharply at the sound of the pistol, Myric saw his companion fall, and he struck spurs to his weary horse for a quick dash over the hill. It was a hopeless effort. Mike fired at him before he got his jaded horse into action, and Myric rode away with an ugly wound.

Navajo Mountain

As Mitchel doubled over the sad-de-horn and fell to the ground, part of the avaricious gang of Pah-Utes stopped his horse and the four pack-horses, eager to seize upon everything their big haul was to include. While part of them chased Myric over the hill, the others gathered round the dying Mitchel on the sand, and despoiled him of everything which would help to fill the yawning jaws of their poverty.

From the top of the hill the Pah-Utes sent more bullets after the fleeing white man and he returned their fire as he rode, even though he could see none of them over the summit. After riding four miles on his failing horse his pain became unbearable and he stopped on one side of the monument which is known as The Mitten. The ravenous pack of Pah-Ute parasites found him there among the rocks. They hovered like so many starving vultures around him, snuffed out the last spark of his life, and stripped him to the skin.

Tsabekiss the big Navajo and his son got nothing. They viewed the naked bodies of the two men, and screwed their hatred up to greater intensity.

The Pah-Ute victors returned in glorious triumph to the *wickiups* at the base of the cliff by Navajo Mountain where they announced a high carnival and reveled three days in the most extravagant style their plunder afforded. Then they lapsed back to their chronic state of privation, though they gloated still over the glorious deed and the easy gain. It was a choice story to tell generations of papooses yet unborn.

A month later when fourteen white men came hunting their dead, the Navajos told them who had done the murder and led them to the skeletons. The twelve Pah-Ute parasites insisted with equal firmness that the killing had been done by the Navajos.

The most important feature of the whole murderous achievement, is that no one ever answered for it to the law. That is what made it an especially cherished memory in the *wickiups*.

And yet it widened the breach between the twelve Pah-Ute intruders and their Navajo neighbors, making Pah-Ute life at the mountain more difficult and more dangerous than it had ever been before.

(To be Continued)

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SALT LAKE CITY, UTAH

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Gold, Silver, Lead and Copper Ore and Smelter Products

Consign all ore shipments to:

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Ship Lead Ores to Murray Plant, Murray, Utah

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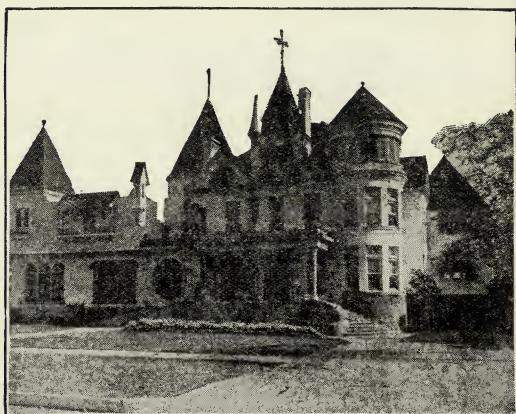
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Your Page and Ours

LET'S SAY IT CORRECTLY

INQUIRY—in is the first syllable and sounds as it is spelled; the second syllable is pronounced as if spelled kwir with the i as in ice—the accent falls on this syllable; the final y has the sound of i as in the word it. Now, don't hesitate to pronounce the long i as in ice in the second syllable; you are correct when you do so.

Accessories—those so-essential factors to the well-dressed woman are pronounced thus: ak, a as in at; ses—accented— and e as in met; o as the first o in oration; ris with the i as in it. Note the k sound of the first c.

Mountains—about which we all think and talk and sing so much: moun—accented; tins with the i as in it.

A LETTER FROM "HAVILAH"

SISTER HANNAH MILLER, age ninety-two, who lives in "Havilah, where there is gold", and concerning whom President Nicholas G. Smith of the California Mission wrote in our July issue, has sent the following response:

Havilah, California, Via Caliente,
Sunday, August 16, 1936.

My dear Brother and Sister Smith:

I have thought of writing a few lines to say how much I appreciate the visit yourself and wife with others of the Bakersfield Latter-day Saints made me—it was a pleasant remembrance in my mind which comes and goes almost daily—and again I wish to add my thanks for my picture and sketch of my life in the *Improvement Era*. As I read it I felt that a great blessing had been conferred on me: it is the true Comforter of a Latter-day Saint which helps me in my old age and lonely life. Yet I am not alone. I feel that a higher power is watching over me. I read the *Liahona* and have many of the Church books. I will close and pray God to bless you in your high missionary works until the honest in heart have been gathered in.

Yours sincerely,

(Signed) Hannah Miller,
in the Gospel of Jesus Christ of
Latter-day Saints.

AN ENTHUSIASTIC ERA DIRECTOR WRITES:

Sept. 7, 1936.

The Improvement Era
Salt Lake City, Utah.

Dear Brethren:

IWISH to advise you the Burley Stake will need at least forty more receipt books before the campaign is over. The Burley Second Ward will use at least sixteen more receipt books as we are going to exceed 200% in this Ward.

Your brother,

(Signed) Jesse E. Wood
Burley Stake Era Director
for the Y. M. M. I. A.

SHORT SHORT STORIES WANTED

THE EDITORS of the *Improvement Era* are looking for short short stories with unique plots, good literary style, and surprise endings. These stories should not exceed 800 or 850 words in length. Preferably they should have some significance for the Church and should be in harmony with Church ideals, doctrines, history, practices and beliefs, although they need not be confined strictly to Church subjects.

All manuscripts submitted should be typewritten, double-spaced, and written only on one side of the paper.

Every manuscript submitted to the *Improvement Era* should be accompanied by a self-addressed, stamped envelope with sufficient postage for its return to the writer in case it is not accepted.

KEEPING UP WITH THE BABY

"WHAT'S the idea of the Greens taking French lessons?"
"They have adopted a French baby and want to understand what it says when it begins to talk."—*Tit-Bits*.

QUARRELSOME COUPLE

"WHYY did you leave your last position?" inquired the prospective employer.

"I just couldn't stand the way the master and the missus used to quarrel. It went on all the time. When it wasn't me and him, it was me and her."



EDUCATIONAL LIMITATIONS

"HOW soon shall I know anything after I come out of the anesthetic?"

"Well, that's expecting a lot from an anesthetic."—*Boy's Life*.

THOSE LOOSE ENDS

"THERE'S a destiny that shapes our ends,"

So we are told," said Pete.

"I would that there were one, that lends

Us aid to make them meet."
—*Boston Transcript*.

HEARD IN PASSING

"A LOT of laymen have queer ideas about banking."

"So have a lot of bankers."—*Buffalo Evening News*.

WHAT A COINCIDENCE!

MAGICIAN (to small boy he has called on stage): "Now, my boy, you have never seen me before, have you?"
Little Boy: "No, Daddy."



EVERY man should remember that it is much easier to live within an income than to live without one.

BREAKING IT EASY

SON: "Father, you ought to be glad because you don't have to buy any books for me next year."

Father: "Why, son?"

Son: "Because I'll be in the same grade I was this last year."—*The New Guide*.



THE BALLOT BOX

IN this business of selling merchandise, nobody's elected for life . . . ever. You're up for re-election every living minute, and they can kick you out as easily as they can put you in.

Out in front of your house, sticking up on the end of a post, there's a ballot box marked "U.S. Mail," and every order you drop into that box addressed to Sears, Roebuck and Co. is a vote of confidence.

We aren't much on loose talk or campaign promises. We believe

in just sawing wood. The country knows Sears, Roebuck and Co. from past performance; and nothing we could say, one way or another, would make much difference. We stand four-square on that Sears catalog of yours . . . it's all the platform we've ever needed . . . about all the platform we're going to need. It's been enough to get us elected to office everywhere and we feel that, if we just keep on making good with the people, we aren't going to get kicked out of the twelve or fifteen million American farm

homes who seem to think Sears is still doing all right by them.

★ ★ ★

This year we're coming before you with the soundest Farm Economy Program in all Sears history . . . finer and better merchandise and, in proportion to quality, *lower priced*. It's a landslide to Sears!

Check over with your family what you need. Fill out your order and drop it in that ballot box, out there . . . **TODAY.**

SEARS, ROEBUCK AND CO.

DIAL IN Sears-Roebuck's sensational new radio program . . . "THEN AND NOW" . . . every Thursday, 8 P.M., Mountain Standard Time; nation-wide COLUMBIA NETWORK.



If you see it in your Sears Catalog . . . it's so!



“Old Faithful” Never Fails Neither Does Life Insurance

Old Faithful Geyser, in Yellowstone National Park, has long been the symbol of dependability. And so we compare it with a well-planned program of Life Insurance.

When everything else fails you: health, job, life

itself, Life Insurance is there to give aid and comfort to you or to the dependents you may leave behind.

Ask any Beneficial representative to help you plan a balanced life insurance program.

If It's a Beneficial Life Insurance Policy It's the Best Insurance You Can Buy



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